

# METHODIST REVIEW

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JULY, 1926

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BISHOP GEORGE HARVEY BICKLEY

G. BICKLEY BURNS

Philadelphia, Pa.

THE roots of strength manifested in Bishop Bickley had their genesis in the yesterdays of his forebears. From the point of heredity his was a goodly heritage. He came from a line of men who were physically Saul-like in stature. His paternal ancestors were tall, virile, capable men. They were noted for business sagacity, soundness of judgment, and religious fervor, matched by unimpeachable rectitude of life. His grandfather, George Bickley I, when sixteen years of age willingly forfeited a fortune and was disowned because of his affiliation with the Methodists. This George Bickley was the progenitor of eleven men, including himself, who received license from the Methodist Episcopal Church to preach. Two of these were elected bishops.

The boyhood home of Bishop Bickley was characterized by the beauty and glamour of religion. It tingled with intellectual life. His father, George Bickley II, was ever stimulating his children to the quest of knowledge. The writer never visited this home without having some problem propounded which required a quickening of gray matter. Out of such environs and heredity came the clear-headed, stately, strong, religiously inclined George Bickley III—the bishop.

The family Bible notes that George Harvey Bickley was born in Philadelphia, February 25, 1868, and died in the same city December 24, 1924. This is a limited chronology. By other standards—heaven-approved—his was a long life. If conscientious discharge of duty, concentration on daily tasks, non-attention

to clocks, noble feeling and acting be measures, then only the Book of Remembrance contains the true dates.

The mind culture of our subject was created by the faculties and curricula of the High School of Philadelphia, Drew Seminary and special work at the University of Pennsylvania. Taylor University and Dickinson College honored him with special degrees. His was an absorbing mind. Much true wisdom came to him through observation and reflection.

In his earlier school life he inclined toward the law as a vocation. However, the Holy Spirit, through the influence of his father's hearth, the church, and a wise pastor, led him into the ministry. If men come into Kingdom service by different gates, "some through emotion—the south gate; some by meditation—the east gate; some by action—the west gate; some by reason—the north gate," Bishop Bickley came by the north entrance. He surrendered to his Master thoughtfully. His temperament forbade ecstasy. His religious experience, like Wesley's, rang true to the "heart warming." He never doubted the validity of his life investment. Whole-souled he poured his best into Christ's program as interpreted by his church.

Bishop Bickley was the gift of the Philadelphia Conference to the denomination. He was never on the transfer list. To the core he was a Philadelphian. Early in his ministerial career his worth and ability were recognized. He could not be hid. He became an outstanding factor in Conference affairs. His successful pastorate of five years in the cosmopolitan Arch Street Church made him conspicuous. His fine carriage, handsome face, dignity, poise, sanity and withal, devotion to high ideals marked him for promotion. It may be he acted Lincoln-like: "I will study, prepare, and perhaps my time will come." It came. It is freely acknowledged as a District Superintendent he excelled. It would indeed be difficult to find his peer in this office. He was naturally a leader, with a marked power of initiative; fearless, optimistic, he moved "breast forward"—a dominating personality. He brought to pass that to which he set his heart. There was no turning back. To-morrow would be better than to-day.

No church problem, however delicate, exacting or far reaching

in its issues, baffled him. He never seemed hurried. He was unruffled. Calmness, steadiness, positiveness, characterized his service. His administrative work stood the test of time.

Bishop Bickley represented his church in the administration of the noted Philadelphia William Sunday campaign, and won the unstinted praise and admiration of other evangelical leaders in the city. He was easily the outstanding administrator in his Conference. In the law he was versed. His decisions were quick, clear and definite. This capacity for details and sustained labor was witnessed when he acted as District Superintendent, and at the same time as Area Secretary, in the promotional days of the Centenary. His work in amount and results was monumental.

As a worker he was noiseless, tireless, prodigious—altogether free from complaining and fuming. He never asked others to do what he declined. He led the way in self-sacrifice. Rest and vacations were foreign to him. His work was constructive. He lives posthumously. The Bickley Memorial Church, in Philadelphia, is but one of his monuments. The preachers had a love for him born of deference and esteem. Fawning and currying favor were foreign to him. He did not know how to be a sycophant. He attracted friends and bound them to him by his worthfulness.

To the timid he was as a rock, as a highway for the weak, and as a covert for clinging spirits. "He had the strength of ten, for his life was pure." Young people in the parsonages and Epworth Institutes rejoiced in his presence. He had a genuine sense of humor, a contagious buoyancy of heart, an unforgettable smile. He held "the social life of the church could be channeled in such wise as to promote Christ's glory."

Bishop Bickley did not carry his soul on the outside. Like a foreign language, to be appreciated to the full, he must be studied. His heart was translated in service. When known, he did not lack in sympathy. He bore his burdens manlike. If he had wounds, they were secret. If he wore sackcloth, it was invisible. He moved without sound of hammer in our Methodist Israel.

It was his habit never to make promises; hence his reputation did not suffer in his administrative work. The Beaconsfield counsel fitted his course: "Never complain; never explain." We have

known him to suffer in silence adverse criticism in making appointments rather than to cause pain to others by explanation. This forceful personality was never neutral in any assembly. His position was made known, not obtrusively, but unmistakably. His convictions were beaten wheat. He clave to them with full purpose of heart. He could not be stampeded into change. His disinterestedness for personal gain attracted others to his conclusions. He was no radical. He did not fly off at a tangent. In intensest debate he was calm, fair, and polite. Men trusted him. He merited the position of a constructive, ecclesiastical statesman. If Diogenes had lived in our time and cast his lantern on George Bickley, he could have said, "Verily I have found a man."

As a preacher Bishop Bickley was instructive, uplifting, heartening. He loved the Evangel. His proclamation of it was without mental reservation. He believed, therefore he spoke. The answer to Chalmers' prayer, "Let me not fall from earnestness," was in evidence in all his pulpit ministries. He never indulged in verbal pyrotechnics. He never cheapened religion. The verities of our holy faith he preached as Apelles painted—for eternity. He was a conservator of the faith once delivered to Methodist saints, yet hospitable to progress.

Bishop Bickley's life was enriched by his marriage to Miss Anna Felton, daughter of the late S. K. Felton—one of Philadelphia's elect Methodist laymen. In his wife his heart safely trusted. She helped to make him known in the Gates, and did him good all the days of his life.

No one could ever question Bishop Bickley's love for the church. As a member of the Board of Foreign Missions, "with widening horizon and deepening concern," his heart beat sympathetically with "the far flung battle line" of Methodist heroes—never dreaming he was to be one of their number. Had he lived, he would have been a mighty exponent and advocate of our missionary program.

Seated next him in the General Conference delegation in Des Moines, we said, "If you are elected, it means a foreign area." He replied, "I will go." From this decision he never wavered. Responding to a toast, at a complimentary dinner, referring to his



assignment to Singapore, he replied, "Let no tears be shed or words of commiseration be spoken because we go to this foreign field. It is the call of the church. Mrs. Bickley and I have thought and prayed it through. We go gladly."

Intimately acquainted with him from boyhood, we never knew him to be ill. What symptoms the physicians discovered on examination before sailing, the bishop did not disclose. Unswerved, though it may be warmed, he went forth gladly at the behest of the church to this most trying of our mission posts. The equatorial climate wrought havoc with his vital forces. His friends urged him to seek more healthful atmospheres. He was deaf to their appeals. A quitter he despised. Rather than return to this country, even for recuperative purposes, he would fall at his post. He determined that the church should have no occasion to question the heroism and sacrifice of her chief pastors through him. He declared, "I am here in the name of the church; during the quadrennium I shall stay." His work in this area was characterized by vision, devotion and statesmanship. His co-laborers attest to its substantial character.

On his return to this country, his friends painfully saw another man. The former agile, stately, forceful preacher was broken. The contrast of the outgoing bishop with the returning one was pitiful. Because of the longevity of his forebears and his own vitality it was hoped a kindly Providence would spare this useful life to the church. It was not to be so. The weary weeks and months of suffering and disappointment were borne with a patience and faith worthy of a place in *The Lives of the Martyrs*. No complaint escaped his lips. A mellowness and serenity characterized his concluding days. He had no fear of the Silent Opener of the gate of the Beyond. Not as in the case of Arthur's Knights was there on his handsome countenance "a momentary likeness to the King," but there appeared to be with him ever "The Light that never was on land or sea." Unashamed he willingly waited to render an account of his bishopric.

On the eve of his Lord's birthday, God's finger touched this follower of the Gleam. He lives as an accumulative and enriching power in the annals of Methodism. "With God be the rest."

## THE SECOND GOSPEL OF AMERICANISM

## THE DECLARATION OF INDEPENDENCE

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As sometimes a sultry atmosphere is instantaneously cleared and made invigorating by a thunder shower, so the Declaration of Independence gathered up the vaporous political yearnings of the American colonists and precipitated them as a refreshing shower upon the land. The atmosphere was cleared. The Declaration of Independence started out like the booming of thunder in its short and practical annunciation of political principles which our forefathers believed applied to all mankind. Following this booming announcement came the declaration of twenty-seven political wrongs suffered by the colonies at the hands of King George III of England—a crisp sententious enumeration that cut and beat like driving hail. Then came the great declaration of the union of the American States and of their freedom from Great Britain, like the rainbow after the rain—a bridge of hope upon which earth and heaven met, built upon the buttress of the storm.

## ANTECEDENTS OF THE DECLARATION

The Declaration of Independence is the Second Gospel of Americanism—the first being the Mayflower Compact.

It does not take much space to write it, or much time to repeat it; but it was the final crown of many years of political evolution.

The early settlements on the North American continent were made from different motives. The one at Jamestown, Virginia, in 1607, was made by a small band of adventurers led thither by wild dreams of gold. Disappointment and sickness and hollow-eyed starvation put an end to them. Others came and occupied the same site, devoting themselves to the cultivation of tobacco and to the pursuits of trade. The Pilgrims and the Puritans came

to the bleak New England shore in quest of liberty to worship God according to the dictates of their own consciences, and to determine the conditions which so profoundly affected human life. To New York first came the Dutch with their trading posts in 1614, only to see their colony lost to the English fifty years later; to Maryland came oppressed and persecuted Roman Catholics under Lord Baltimore in 1634; to Pennsylvania came William Penn with his Quaker followers in 1681 to establish a refuge for the persecuted of all lands and religions; to the Southern Colonies came the English, Welsh, Irish, Scotch, and Scotch-Irish. But no matter by whom the settlements were originally made, the colonies soon all came into the possession of Great Britain.

Then we find the specific beginnings of oppression. As early as 1660 the despised Navigation Acts were passed. These required the colonists to trade only with Great Britain, and to carry on their commerce only in English ships. This attempt to cripple American trade aroused hot resentment and naturally led to the practice of smuggling. However, no serious attempt was made by the British government to enforce the Navigation Acts for a hundred years. Then, in 1760, George III came to the throne. He was young (only twenty-two years old), dull, uneducated, intolerant, bigoted, and finally crazy. His mother had dinned into his ears the dictum: "George, be king!" He accepted the then common European idea that a colony existed only to enrich the mother country. He thought he saw in his American possessions a convenient source of revenue to help meet his war debts. Therefore, he began through Parliament the collection of new taxes and the enforcement of the Navigation Acts. Commanders of British frigates were given authority to search American homes for smuggled goods.

In 1765 the Stamp Act was passed, which made mandatory the using of stamped paper for all newsprint and legal transactions. The excuse offered for this Stamp Act was that it was to support the king's soldiers in the colonies. Naturally the colonists objected both to the Act itself and to the presence of the British soldiers. The resentment was so bitter that riots occurred in many towns and quantities of the stamped paper were destroyed.

The next year came new taxes by the British Parliament—taxes on tea, glass, lead, paper, and painters' colors.

A stout resistance persisted in one form and another. In 1773, on a dark December night, a group of prominent citizens disguised as Indians crept on board an English tea-laden ship and emptied the tea into Boston Harbor. This act would not merit the fame which has been accorded the "Boston Tea Party" if it were not for the fact that it was a good peg upon which to hang the aroused feeling of the Americans out in the open where all could see.

A year later the Boston Port Act closed the city against all trade until the tea should be paid for. The military governor had despotic power. He forbade town meetings, and used public buildings as barracks for the king's troops. As a forest fire is spread by gusts of wind fanning the dry leaves and kindling new fires hither and yon, so the spirit of revolution that was kindled in New England was blown on the winds of American consciousness all along the Atlantic shores. When Patrick Henry passionately cried: "Is life so dear or peace so sweet as to be purchased at the price of chains and slavery?" he simply made articulate the feeling in many an American breast.

A Continental Congress had been called in September, 1774, to meet in Philadelphia. The declared purpose of this Congress was: "To consult on the present state of the colonies; and to deliberate upon wise and proper measures for the recovery of their just rights and liberties; and the restoration of union and harmony between Great Britain and the colonies, most ardently desired by all good men."

The colonists at this time were simply standing upon their rights as Englishmen. They sent a petition to the king which the king refused to receive. The second Continental Congress was called to meet in May, 1775, within a month after the battles of Lexington and Concord. The Revolutionary War was now on. The Americans started out to defend their "ancient rights" but soon discovered that there were new rights for them. By the summer of 1776 these new rights were formulated into the Declaration of Independence.

Such, in brief, are the most easily seen signposts along the way that led up to the Declaration of Independence. Let us come now to a more intimate study of the Declaration itself.

#### IT WAS A CRYSTALLIZATION OF THE SENTIMENT OF THE DAY

Thomas Jefferson, the author of the Declaration, was accused by more than one person of plagiarism in the writing of it. This charge has come from many different sources. For instance, the Declaration of Independence alleged to have been adopted by the citizens of Mecklenburg County, North Carolina, came to light through a newspaper publication in 1819. It claimed to have been adopted on May 20, 1775. This Mecklenburg document has excited the interest of historians ever since. My investigation of the subject leads me to believe that it is apocryphal.

Though throughout the year 1775 the colonists were generally cautious not to advocate independence of Great Britain, yet one colony after another and one group after another did say things that would indicate that the idea of independence was in their minds. The thing they were especially concerned about during 1775 was to defend their rights as Englishmen.

But several writers were busy making opinion favorable to separation from Great Britain. John Dickinson, an influential leader from Pennsylvania, wrote a series of widely read essays entitled "Letters from a Farmer in Pennsylvania to the Inhabitants of the British Colonies," in which he attempted to make clear the distinction between duties laid for the regulation of trade and duties laid for bringing in a revenue. He assumed that the Americans were one "people," the English another, and each a "free" people.

Benjamin Franklin for a dozen years had been thinking on this question of colonial rights, and in his quiet way had fared forth ahead of most of his fellows along the road that led to independence. As early as 1768 he drew a clear-cut alternative either that the British Parliament could make all laws for the American colonies or it had no power to make any. Six years before the Declaration of Independence was adopted, Franklin's pragmatic mind had marshaled the facts of history and philosophy to

the support of his position that Parliamentary legislation for the colonies was "usurpation," because the "original Charters and the whole conduct of the Crown and nation" demonstrated that the colonies were intended in origin to be free of Parliamentary jurisdiction.

And so one writer after another was saying things that plowed through the minds of the colonists and made them prepared soil for the sowing of the seed of national independence. But the most influential writing of the time was done by Thomas Paine. His pamphlet called "Common Sense" exerted almost as great an influence upon the mind of America in 1776 as did Harriet Beecher Stowe's *Uncle Tom's Cabin* in the years preceding the Civil War.

Paine has been greatly misunderstood. His name has been piled high with invectives and contumely by people who ought to have known better. He forged a whole arsenal of intellectual weapons which, more than any other one man's work, made possible the American Revolution. He wrote a series of editorials for a Philadelphia paper which were later gathered together and published in pamphlet form under the title "Common Sense." It has been said that every man and woman in America who was able to read read "Common Sense." Its arguments were irrefutable. It became the most effective weapon in the hands of the leaders of the cause of the colonists. Nearly every congressman who wrote letters during the early part of 1776 referred to "Common Sense." Paine's style was simple and clear and fluent.

Jefferson's originality in the writing of the Declaration was questioned at other times than when the so-called Mecklenburg Declaration was brought to light. Thus in 1822 John Adams, swayed by that most sovereign trait of human nature, jealousy, and hoping doubtless to detract something from the praise poured upon Jefferson by Fourth of July orators, wrote a letter to Pickering, in which he said concerning the Declaration, "There is not an idea in it but what had been hackneyed in Congress for two years before." Adams contended that the "natural rights" philosophy was a commonplace of the day and that the catalogue of political crimes listed by Jefferson were known to all. In his



reply Jefferson did not dispute the fact that the Declaration was a commonplace compilation. This is his answer:

"Pickering's observations, and Mr. Adams' in addition, that it contained no new ideas, that it is a commonplace compilation, its sentiments hacknied in Congress for two years before, . . . may all be true. Of that I am not to be the judge. Richard H. Lee charged it as copied from Locke's treatises on Government. . . . I know only that I turned to neither book nor pamphlet while writing it. I did not consider it as any part of my charge to invent new ideas altogether and to offer no sentiment which had ever been expressed before."

If the Declaration had contained things that nobody had thought of before, they probably would not have thought of them again. Congress would never have adopted a declaration of independence that contained either philosophy or history that they did not accept, and that the country as a whole did not accept. Jefferson, by a process of mental evaporation, as it were, gathered up the inarticulate, or half-expressed, beliefs of the day, and precipitated them in cogent and unforgettable phrases in the Declaration of Independence. In writing to Lee, in 1825, Jefferson reaffirmed that he only attempted to express the ideas of the Whigs, who had no disagreement among themselves on the subject.

The essential thing was, as Jefferson said to Lee,

"not to find out new principles, or new arguments, never before thought of, not merely to say things which had never been said before; but to place before mankind the common sense of the subject, in terms so plain and firm as to command their assent. . . . Neither aiming at originality of principles or sentiments, nor yet copies from any particular and previous writing, it was intended to be an expression of the American mind. . . . All its authority rests then on the harmonizing sentiments of the day, whether expressed in conversation, in letters, printed essays, or the elementary books of public right, as Aristotle, Cicero, Locke, Sidney, etc."

Of course, by no means would all Americans have accepted the philosophy of the Declaration of Independence just as Jefferson phrased it, without qualification, as the "common sense of the subject." Nevertheless, educated Americans of that day (and they were the ones who created opinion on the subject) were familiar with Locke's essays "Concerning the Human Understanding" and "Of Civil Government."

Locke makes plain that the only true authority which any government can have is the authority to which reasonable men living together in a community agree among themselves willingly to submit. Such philosophy as was annunciated by the English philosopher Locke, and such resting back upon God and reason as was found in the works of John Milton provided much more inspiration for the Declaration of Independence than is to be found in the political writings of the Frenchman Rousseau—in spite of the fact that a tradition has persisted to this day that Jefferson drew his inspiration for the Declaration of Independence from the French philosophers.

When we take into account the current philosophy of the day, the resolutions that were being adopted by the various colonies, the fact that Congress had for two years debated the subject, we can understand that both Adams and Jefferson may be correct, when Adams says that the Declaration contained only "what had been hackneyed in Congress for two years before," and when Jefferson says, "I did not consider it as any part of my charge to invent new ideas altogether and to offer no sentiment which had ever been expressed before." The truth is that the philosophy of the day might have lain in the public mind as water-soaked logs, had it not been that the British government struck the steel of oppression upon the flint of American sense of freedom that had developed with the development of the country, and the spark struck out kindled the land into a flame with its heat, and the philosophy of the day took fire and blazed up so brightly that it illuminated the whole world.

#### THE WRITING OF THE DECLARATION

On Friday, June 7, 1776, the Journal of Congress contains this entry in the handwriting of Charles Thomson, the Secretary:

"Certain resolutions being moved & seconded Resolved That the consideration of them be referred till to morrow morning & that the members be enjoined to attend punctually at 10 o'clock in order to take the same into consideration."

These "certain resolutions" were as follows:

"Resolved

"That these United Colonies are, and of right ought to be, free and independent States, that they are absolved from all allegiance to the British Crown, and that all political connection between them and the State of Great Britain is, and ought to be, totally dissolved.

"That it is expedient forthwith to take the most effectual measures for forming foreign Alliances.

"That a plan of confederation be prepared and transmitted to the respective Colonies for their consideration and approbation.

"They were offered by Richard Henry Lee and seconded by John Adams."

The first resolution was offered in conformity to a resolution that had been adopted by the Convention of Virginia on May 15, preceding, namely: "That the Delegates appointed to represent this Colony in General Congress be instructed to propose to that respectable body, to declare the United Colonies free and independent States"; and Jefferson is reported as saying: "Richard H. Lee moved . . . (it) only because he was the oldest member of the Virginia delegation." This resolution was debated in Congress pro and con, with the display of all the human passions of patriotism and fear and hope and hate and jealousy that one might find among men so earnest and so human. It was debated until late in the evening day after day. The delegates from some colonies had been instructed by the conventions of their States not to vote for separation from Great Britain. Other delegations, notably Virginia and North Carolina, had been instructed to vote for separation. Other delegates had received no instructions of any sort. Jefferson in his "Notes" says:

"It appearing in the course of these debates that the colonies of N. York, New Jersey, Pennsylvania, Delaware, Maryland & South Carolina were not yet matured for falling from the parent stem, but that they were fast advancing to that state, it was thought most prudent to wait a while for them, and to postpone the final decision to July 1."

The Congressional Journal for June 11 says:

"Resolved That a committee to prepare the Declaration consist of five members

The members chosen Mr Jefferson, Mr J Adams, Mr Franklin, Mr Shearman & Mr R. R. Livingston"

The resolution which had been offered on the 7th of June was on the 10th postponed to July 1. The reason for the postpone-

ment, as given by Gerry in a letter to James Warren on June 11, was "to give the Assemblies of the Middle Colonies an opportunity to take off their restrictions and let their Delegates unite in the measure." One after another, most of these colonies held conventions and instructed their delegates to unite with the other colonies in declaring the thirteen colonies a free and independent state.

Meantime, the committee that had been appointed to draft the Declaration of Independence was at work. Thomas Jefferson was chairman of this committee.

In his letter of 1822 to Pickering, John Adams says:

"You enquire why so young a man as Jefferson was placed at the head of the Committee for preparing a declaration of Independence? I answer, it was the Frankfort advice, to place Virginia at the head of everything. Mr. Richard Henry Lee might be gone to Virginia to his sick family, for ought I know, but that was not the reason of Mr. Jefferson's appointment. There were three Committees appointed at the same time. One for the Declaration of Independence; another for preparing Articles of Confederation; and another for preparing a Treaty to be proposed to France. Mr. Lee was chosen for the Committee of confederation, and it was not thought convenient that the same person should be upon both. Mr. Jefferson came into Congress in June 1775, and brought with him a reputation for literature, science, and a happy talent of composition. Writings of his were handed about remarkable for the peculiar felicity of expression. Though a silent member in Congress, he was so prompt, frank, explicit and decisive upon committees and in conversation, not even Sam Adams was more so, that he soon seized upon my heart, and upon this occasion I gave him my vote and did all in my power to procure the votes of others. I think he had one more vote than any other, and that placed him at the head of the Committee. I had the next highest number and that placed me the second."

Thomas Jefferson was a truly great man. American history possesses few names more attractive and distinguished than his. His ancestors had come from Wales on one side of the house and from Scotland on the other. Thomas was the oldest of eight children. He was well educated, having studied the classics with a Scotch preacher by the name of Douglas. His father died when Thomas was fourteen years old, and Rev. Mr. Maury became his preceptor. He attended William and Mary College. It was here that his mind received its bias concerning subjects of scien-

tific investigation. His service to Virginia and to the United States can never be over-estimated. By a striking coincidence, he and his chief compatriot in the adoption of the Declaration of Independence, John Adams, died on the same day (July 4, 1826), exactly fifty years after the adoption of the Declaration. He is often erroneously referred to as an atheist. He was not an atheist, and neither was he an orthodox Christian. He was a "free thinker," but he did believe in God. In morals he was pure and unspotted. His last words, fifty years after the adoption of the Declaration of Independence, were, "I resign myself to my God, and my child to my country." The child referred to was Mrs. Randolph, his daughter, whom he tenderly loved. Just before he died he handed her a morocco case with instruction to keep it unopened until after his death. When she opened it she found an epitaph for his tomb. He wished his monument to be a small granite obelisk with this inscription:

"Here was buried

THOMAS JEFFERSON,

Author of the Declaration of Independence,  
Of the Statute of Virginia for Religious Freedom,  
And Father of the University of Virginia."

Concerning the actual drafting of the Declaration of Independence, Thomas Jefferson, writing to Madison in 1823, says:

"The Committee of 5 met, no such thing as a sub-committee was proposed, but they unanimously pressed on myself alone to undertake the draught. I consented; I drew it; but before I reported it to the committee I communicated it separately to Dr. Franklin and Mr. Adams requesting their corrections: . . . and you have seen the original paper now in my hands, with the corrections of Dr. Franklin and Mr. Adams interlined in their own handwriting. Their alterations were two or three only, and merely verbal. I then wrote a fair copy, reported it to the committee, and from them, unaltered to the Congress."

The Rough Draft (or the "original paper") may be seen now in the Library of Congress of Washington. There are many corrections in it. Words have been crossed out and other words written in, and these words in turn have been crossed out. It is

interlined and its margins are filled with notes. Most of these emendations are in the handwriting of Jefferson himself. But it also contains two corrections made by John Adams and five corrections made by Benjamin Franklin, both inserted in their own handwriting.

After Jefferson had written the Declaration himself, he submitted it to Adams and Franklin, got their endorsement of it after making the seven corrections referred to, and then he submitted it to the whole committee of five that had been appointed. This committee of five apparently approved it without further changes. Then Jefferson made what he calls a "fair copy" to use in making the report to Congress.

Jefferson's draft with the minor amendments by John Adams and Franklin was reported to Congress on Friday, June 28. It was laid on the table until Monday, July 1.

On this date Congress resolved itself into a committee of the whole, and referred to that committee the Declaration. It also debated the initial resolution of June 7. Concerning the debate on the subject, John Adams, in a letter to Bullock, written on that same first of July, says that the "debate took up most of the day," but that nothing was said which had not "been repeated and hackneyed in that Room before an hundred times for six months past."

On that first day of July the committee of the whole adopted it by the affirmative votes of nine States, namely: New Hampshire, Massachusetts, Connecticut, Rhode Island, New Jersey, Maryland, Virginia, North Carolina, and Georgia. Pennsylvania and South Carolina voted against it. Delaware, having but two members present, was divided. The delegates from New York declared that they were for it, but that the instructions given them by their constituents a year previous had not yet been repealed. When the committee of the whole resolved itself back into Congress, action was postponed until the next day.

On July 2 the initial resolution of June 7, declaring that "these united colonies are, and by right ought to be free and independent states," was adopted by Congress. All of the States that had voted favorably in the committee of the whole the day before



voted so again, and in addition, South Carolina concurred, and a third member (Rodney) had arrived from Delaware, and had turned the vote of that colony in favor of the resolution. Additional members from Pennsylvania, of another sentiment than those of the day previous, attended on the morning of the second and changed Pennsylvania's vote in favor of the resolution. Thus twelve of the thirteen colonies voted for independence on the second day of July. The only one not voting was New York, and its delegates felt that they could neither vote for nor against until they received fresh instructions from their constituency.

It was on the 2nd of July, and not the 4th, therefore, that America formally declared her independence of Great Britain. John Adams, writing to his wife on the 3rd, says:

"Yesterday the greatest Question was decided, which ever was debated in America, and a greater perhaps, never was or will be decided among Men. a Resolution was passed without one dissenting Colony, that these united Colonies 'are and of right ought to be free and independent States. . . .' You will see in a few days a Declaration setting forth the Causes, which have impell'd Us to this mighty Revolution, and the Reasons which will justify it, in the Sight of God and Man. . . . Britain has been fill'd with Folly, and America with Wisdom. . . ." "Had the Declaration of Independency been made seven Months ago, it would have been attended with many great and glorious effects. But the Day is past—The second Day of July 1776, will be the most memorable Epoca, in the History of America.—I am apt to believe that it will be celebrated by succeeding Generations, as the great anniversary Festival. It ought to be commemorated, as the Day of Deliverance by solemn Acts of Devotion to God Almighty. It ought to be solemnized with Pomp and Parade with Shews, Games, Sports, Guns, Bells, Bonfires and Illuminations from one End of this Continent to the other from this Time forward forever more. You will think me transported with Enthusiasm but I am not—I am well aware of the Toil and Blood and Treasure, that it will cost Us to maintain this Declaration, and support and defend these States—Yet through all the Gloom I can see the Rays of ravishing Light and Glory. I can see that the End is more than worth all the Means. And that Posterity will triumph in that Days Transactions, even altho We should rue it, which I trust in God we shall not.—"

Not only did the Congress adopt the initial resolution of independence on July 2, but it also considered the Declaration of Independence as drafted by Jefferson. The 3d of July was spent in a further consideration of Jefferson's draft.

July 4, 1776, was a good day for work. It was not a specially hot day. Christopher Marshall gives in his diary the record of the weather:

"Fine sunshine pleasant morning wind S. E.

6 A. M.	68
9	72½
1 P. M.	76
9	73½"

Congress convened at 9 o'clock in the morning.

Years afterwards Jefferson recalled with great glee how the flies annoyed the delegates that day. The men wore knee breeches. The flies were pestiferous. They would bite through the thin stockings that covered their legs. Jefferson says that the delegates kept their handkerchiefs in their hands to chase the flies off. It was very amusing to him.

But there was one thing that was not amusing to Jefferson, and that was the treatment Congress accorded his precious document. As they debated it and amended it, Jefferson felt that they were mutilating it very badly. As a matter of fact, they added very little to what Jefferson had written, though they did cut out some of his most eloquent passages.

Except for the cutting out of the entire section relating to slavery, the amendments were largely verbal. Jefferson sat still at his desk, speaking very little. He himself says:

"John Adams was our Colossus on the floor. He was not graceful nor elegant, nor remarkably fluent, but he came out occasionally with a power of thought and expression, that moved us from our seats."

We must now have no confusion in our minds about these dates. The initial resolution was adopted on the 2d of July, but the Declaration itself—its *substance* and its *form*—was determined on the 4th of July.

On that date it was signed only by John Hancock as President, "by order and in behalf of the Congress," and was attested to by Charles Thomson as Secretary. It was then sent out over the country to be read in public assemblies and to the army.

On July 19 Congress "resolved that the Declaration passed on the 4th be fairly engrossed on parchment with the title and

style of 'The Unanimous Declaration of the 13 United States of America' and that the same when engrossed be signed by every member of Congress." This signing by every member of Congress was not done until the second day of August. And indeed, a few signatures were not affixed until after that date. However, all who were present on the 2d of August signed it.

Fifty-six names are appended to this immortal document. They represented every stratum of society, so far as society had become stratified in America at that time. For the most part, they were well educated. They were men in the very strength and prime of their manhood. They were neither foolish and radical youth nor old men in their dotage. The average age of the fifty-six signers was forty-four years. Samuel Adams was 53 years; John Hancock, 39; R. H. Lee, 44; Benjamin Harrison, 36; John Adams, 40; Thomas Jefferson, 33; Benjamin Franklin, 70; Roger Sherman, 55; R. R. Livingstone, 29.

#### EFFECT OF THE DECLARATION OF INDEPENDENCE

1. A touching incident which bears every mark of genuineness is related concerning the high feeling of that day. It appears that on the morning of the 4th of July the venerable bell-man of Independence Hall climbed to the steeple, placing a little boy at the door of the hall to give him notice in case the Declaration should be adopted. The old man waited long at his post, saying, "They will never do it! they will never do it!" Suddenly the little boy's shout rang out upon the air, "Ring! Ring!" The old bell-man grasped the iron tongue of the bell and hurled it backward and forward a hundred times, proclaiming, "Liberty throughout the land and to the inhabitants thereof."

This is fairly illustrative of the joy that was awakened throughout the entire land. The Declaration was read at public assemblies, at conventions, in churches and to the various units of the army, and everywhere that Americans assembled. And everywhere it was received with public demonstrations of approbation. Processions were formed; cannon were fired, in spite of the scarcity of powder; bells were rung; orations were pronounced; and everything which delight could suggest was exhibited.

2. The most thoughtful among the Americans knew that long years of bloody strife and misery and trial stretched before them, yet they felt that the adoption of this Declaration accomplished half the work; for it united the colonies as nothing else could have done, and "in union there is strength." It changed a defensive war for the redress of wrongs into a war for the establishment of a separate government.

Samuel Adams revealed the general opinion when he wrote, on July 15, to R. H. Lee, "Our Declaration of Independency has given Vigor to the Spirits of the People." It drew a clear-cut issue between those who were loyal to the newly formed government and those who were loyal to the British crown. The latter, who had heretofore flattered themselves by calling themselves loyalists, were henceforth to be known as traitors. It encouraged all the people to endure hardship and privation for the cause of freedom, and prompted the soldiers to plunge with a new and dauntless pride into the crimson sea of carnage.

3. It has been the inspiration of a new hope among the oppressed of every tribe and nation. Let philosophers in affluent circumstances try as they will to denature its dictum that "all men are created equal," still the poor and unfortunate and dispossessed will grasp at it as drowning men at a straw. It tells them that there is but one family picnicking on this right little tight little playground of ours called the earth. Adam, or cave man, or Anthropeidea—it does not matter—the blood of the first man is in all our veins. And the Declaration of Independence is the Call of the Blood.

So writes the learned author of *The Light of Asia*:

"Pity and need  
Make all flesh kin.  
There is no cast in blood  
Which runneth in one hue;  
Nor cast in tears  
Which trickleth salt with all."

4. The Declaration's doctrine that governments derive their just powers from the consent of the governed has made for the spread of democracy throughout all the earth. When it is accepted,

rulers can be no more than attorneys, agents and trustees of the people. It challenged at once the attention of mankind, and it is now practically assumed as a premise in international relations and public law. The right of a people to its own institutions was written in lines so vivid and so large that the whole world could see them. It has swept with destroying force against the notion, so long maintained, of the right of certain families in the world, called Hapsburg, Bourbon, Stuart, Hohenzollern. It made the imagined divine right of kings an obsolete and contemptible fiction. On the other hand, it applies with equal force to the pretensions of any minority within the state to govern the rest. It has given impulse and scope to the prodigious missionary work of self-regulation. Its latest form of expression became popular in the days succeeding the World War, namely: self-determination. We can understand its great secular force only when we remember that behind it is the ubiquitous energy of the popular will rolling through its words in vast diapason, and charging its clauses with tones of thunder.

5. Not only have the principles of the Declaration of Independence been invoked in behalf of political freedom, but they have been used also to buttress religious toleration. Charles Carroll, the only Roman Catholic to sign the Declaration, and the last of all the signers to die, wrote, February 20, 1829:

"When I signed the Declaration of Independence I had in view not only our independence of England, but the toleration of all sects professing the Christian religion, and communicating to them all equal rights. Happily this wise and salutary measure has taken place for eradicating religious feuds and persecution, and become a useful lesson to all governments."

6. Though the Congress which adopted it cut out Thomas Jefferson's denunciation of the slave traffic, yet the Declaration as adopted by Congress became the chief intellectual weapon in the service of those who finally led in the abolition movement. The greatest of all these leaders was Abraham Lincoln. Again and again did Lincoln in his speeches and letters against slavery quote the Declaration of Independence. For example, in a letter to George Robertson, August 15, 1855, he said:

"When we were the political slaves of King George, and wanted to be free, we called the maxim that 'all men are created equal' a self-evident truth, but now when we have grown fat, and have lost all dread of being slaves ourselves, we have become so greedy to be masters that we call the same maxim 'a self-evident lie.' The Fourth of July has not quite dwindled away; it is still a great day—for burning fire-crackers!"

7. It has been invoked by our greatest leaders in every crisis of the Republic's history. Thus in 1913 Woodrow Wilson shot a barbed arrow at certain self-interested interventionists in Mexican affairs and standpatters in home affairs, by saying:

"I hear a great many people at Fourth of July celebrations laud the Declaration of Independence who in between Julys shiver at the plain language of our bills of rights. . . . The men of that generation did not hesitate to say that every people has a right to choose its own forms of government—not once, but as often as it pleases—and to accommodate those forms of government to its existing interests and circumstances. Not only to establish but to alter is the fundamental principle of self-government."

And again, in 1916, when the war in Europe had been going on two years and rumors of armed intervention in Mexico were insistent, Mr. Wilson said:

"I think the sentence in American history that I myself am proudest of is that in the introductory sentences of the Declaration of Independence, where the writers say that a due respect for the opinion of mankind demands that they state the reasons for what they are about to do. I venture to say that a decent respect for the opinion of mankind demanded that those who started the present European war should have stated their reasons; but they did not pay any heed to the opinion of mankind, and the reckoning will come when the settlement comes."

#### THE SECRET OF ITS POWER

That which gave, and still gives, the Declaration of Independence its force among the children of men is its appeal to elementary instincts of humanity and the fact that it is shot through and through with the truths of the religion of Jesus. Credit its proclamation that "all men are created equal" to Locke or Jefferson or the common sense of the time, still it was but a paraphrase of a sensational sermon once preached on Mars Hill by an itinerant preacher called Paul. The eighteenth century was but shaking



hands with the first. Republican America was proclaiming as an axiom what republican Athens received with a shrug.

Shallow thinking of to-day is very apt to slur over the important part played by religious forces not only in the formation of the American nation but still more in the development of American nationalism.

Great as was the Declaration of Independence, it did not, as so commonly supposed, "bring forth on this Continent a new Nation." It created no new institutions. All it did was to free the then existing institutions from British control. It cleared the way for the creation of whatever form or spirit of institutions the Americans might choose to produce. It did not originate the spirit of nationalism. Religious forces, more than anything else, formed the spirit of nationalism and even shaped and molded the national institutions on the pattern of prior American efforts at ecclesiastical organizations.

It must be remembered that at that time the most powerful force in America for the creation and control of public opinion was the pulpit. No history of the growth of a popular consciousness of Americanism can leave the church and the preacher out.

At least eight<sup>1</sup> of the fifty-six signers of the Declaration of Independence were preachers' sons, and a great majority of the rest had received their education under the direction of preachers. One of the most influential signers of the Declaration was a preacher, John Witherspoon. Says Edward Frank Humphrey:

"How fortunate it was for the American cause that this clear-headed thinker, this expert in the art of popular expression, this molder of public opinion was in full sympathy with those deep human currents of patriotic thought and feeling that then swept towards an independent national life for this land. Capable beyond most men of seeing the historic and cosmopolitan significance of the movement, he had the moral greatness to risk even his own great favor with the American people, by telling them that the acquisition of independence was not everything, that even greater perils than Red-Coats and Hessians were to be met with in the form of shallow and anarchical politics, unscrupulous partnership, incompetence, selfishness, and disregard of moral obligations. Under such leadership the churches of America were the great stabilizers of political institutions during that period of disruption and an-

<sup>1</sup> Witherspoon, Taylor, Ross, Chase, Williams, Lewis, Hancock, Paine.

archy which followed the breakdown of British control. Law and order prevailed through the efforts of the moral leadership of the churches."<sup>1</sup>

The Declaration, as originally presented to Congress, contained three references to God: the first in the opening paragraph where the "laws of nature and of nature's God" are invoked; the second in the second paragraph where "we hold these truths to be self-evident that all men . . . are endowed by their Creator with inherent and inalienable rights" (which Congress amended to read "certain unalienable rights"), and the third where the signers appeal "to the Supreme Judge of the world for the rectitude of our intentions." The draft presented to Congress closed with this sentence: "And, for the support of this declaration, we mutually pledge to each other our lives, our fortunes, and our sacred honor." Congress amended this sentence by inserting after the word "declaration" the clause: "with a firm reliance on the protection of Divine Providence."

America is the Messiah of Nations. Her special mission is to furnish hospice for Freedom. She must guard the idea of Liberty as the never-sleeping dragon of mythology guarded the garden of the Hesperides. We must make good. But while we live and die for our ideals of democracy we must not forget God. Israel was an "elect race"; but Israel fumbled its destiny in the "hour of visitation." We must hold with tenacity to the forces which are eternal, spiritual. We must not forget God!

<sup>1</sup> Humphrey, "Nationalism and Religion in America," pp. 95, 96.

## CERTAINTY IN RELIGION

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IN connection with the renewed interest aroused in the modern approach and interpretation of religion by the recent occurrences in denominational assemblies it may be well for us to ask again where the reasons for such a large and general unwillingness to accept the established results of research in religion may be looked for. For it must be remembered that after all no unkind accusations of the self-appointed "defenders of the faith" can possibly be considered as a just and unbiased statement of the at times rather critical situation. Besides being altogether un-Christlike in spirit, such an attitude does not get anywhere, nor accomplish anything. What we need to know above anything else in this connection is the basis of our friends and brothers in the opposing camp upon which their attitude toward modern findings in religion rests. As Christian brothers it is certainly our first duty to try to understand them sympathetically, and such an understanding, I maintain, is impossible just so long as we impute them with the wrong sort of motives.

As a result of my experience with these men in various parts of this country I have come to the conclusion that, whatever other reasons there may be, back of the opposition to a historical and critical survey and investigation of religion there lies the very general demand for certainty in the field of religion. The vast majority of individuals who maintain an hostile attitude toward the modern approach to religious questions do so because they feel that to accept the results of scholarly investigation in the field of religion is to surrender the final authority of religion. They demand certainty in their religion and do not see how they can safely and to the lasting satisfaction of their own soul give up the last straw to which they think they have been clinging, namely, the infallibility and verbal inspiration of the Bible. Whatever disadvantages such a view of the Bible as is maintained by the

literalists may have, it does seem to have the overwhelming advantage of offering just what they feel they *must* have, namely, certainty in their religion. "The Bible says so" is the absolute end of any argument for such folks; for them the Bible is the final and unquestioned authority in almost *any* realm, and thus complete certainty—they feel—is assured. How far from any actual *certainty* in many—even biblical—points they actually are by following this rule is evidenced by the fact that there are few individuals even among the literalists themselves who actually agree on their *interpretation* of the words in many Scripture passages. So that the certainty which they imagine to have attained by the hypothesis of a verbal and infallible inspiration of the Scriptures in the long run proves to be a certainty derived not so much from the actual words of Scripture, but from their *own personal interpretation* of these words. In other words, they are but fooling themselves in thinking to have accepted an absolute objective standard. In actuality their final authority rests with themselves no less than they charge that to be the case with the modern interpreter who claims openly and frankly that the individual Christian life and experience must contain the final standard for each individual. With them as with us the final standard is *within* and not without.

And yet—the demand for certainty in religion is a perfectly legitimate demand. If we cannot be certain in religion I, for one, feel that certainty in any other realm is of little *real* value to men. For, whatever else we may or may not accept, this much is absolutely certain: namely, that every man is "*incurably religious*." There is no human soul anywhere which does not—consciously or unconsciously—again and again cry out for help, strength, comfort, and guidance from powers that are beyond the merely human realm. Man's hunger for God is insatiable until it has found its satisfaction in God himself. I repeat, therefore, that if man cannot be sure of God, if he cannot find this God, if he cannot be certain of the way to this God, all other certainties of life are of merely passing value. If man as man has any right at all, it seems to me he has a right to know whether he is merely the plaything of blind fate, caught in the deadly wheels of inex-

orable natural laws, a "fit between two nothings," whether he simply affords the chance for ridicule and huge jokes to some tyrant ruler of the universe or whether the craving of his soul for God is the natural human impulse which, divinely bestowed and divinely kept in the most primitive man as well as in the beastly man among civilized peoples, is to lead him to that fellowship and communion with his Creator for which man was intended in the first place. And in view of this just demand for certainty in religion we have no right to treat lightly the attitude of him who feels all foundations of his faith tottering beneath the blows of modern methods of approach to religion. From the standpoint of the superior value of religion for actual living over mere intellectual integrity any man is most certainly justified in holding to a comforting faith even though the same may be contrary to his intellectual viewpoint and knowledge. How long he can honestly maintain such divided allegiance is another question; what we mean to assert here is simply the need of recognizing that as long as he *can* maintain it, he not only has the right to do so but ought to do so *if* it aids him in living a truly Christian life. Some of us, of course, may be so far from the most vital aspects of real life as to be interested in truth merely for truth's sake and not for any pragmatic, human and personal values *in* the truth; as such we might choose to know that man's highest aspirations and most daring flights of faith and hope are but the illusions and imaginations of a selfish and self-aggrandizing lunatic rather than to live happily and satisfied in a "fool's paradise." But luckily most folks are human enough themselves and therefore care enough for really *human* values to be far from so sophisticated a position. And better still, the truth-seeker, even though he himself might forget the human values, cannot help but face them in the universe in which he finds himself. For the real seeker after truth will find that this universe is not a moral or spiritual chaos, but a constant evidence of purposive order.

Two points, then, we hope have become clear: first, man does seek certainty in religion; and secondly, this demand for religious certainty is not only a legitimate, but a perfectly natural and vitally necessary demand.

Having acceded to this, we must now ask ourselves: just what is it I want to be sure about in religion? For, after all, religion is as big as life itself and includes much. In demanding certainty in religion, then, it becomes essential for us to know just what certainty we are after in religion. Let me put the question somewhat differently. What are the things in religion that we have a natural right to be certain of? There may, of course, be many things in which we might well *wish* for certainty; but the primary question surely must be: which are the elements in which certainty is absolutely essential if we are to live truly religious lives and at the same time preserve our intellectual and moral integrity?

Are these essential elements of religion the things which have been the widely disputed points in the historical investigation and criticism of the scholars? Is it really *necessary* for my religious life to be sure how many men wrote the sixty-six chapters which are now known by the name of Isaiah? Does such certainty in religion as makes for a glorious spiritual conviction necessitate certainty on the question of the individual or composite authorship of Matthew's Gospel? Does my religious faith which sends me out as a disciple of the Great Master of men depend upon the certainty that he spoke such and such a sentence in exactly the words which we now have? Is it one of the *sine qua nons* of my religion to be sure that the whale swallowed Jonah or that every human being on the face of the globe except Noah and his immediate family was annihilated by the flood? Does my salvation depend upon my believing that the statement that "wine is good for my stomach" is God's own estimate of the value and divine sanction of the use of intoxicating liquor? Does the certainty of my religion rest upon the absolute certainty that once upon a time a hatchet swam in water? God pity me, if it does! If my religion has no better and higher props than such external matters, it is not only weak, but it cannot possibly amount to very much. Any man who loses his so-called Christian faith when such props as these are knocked from under him, has not very much of a faith to lose in the first place. For surely such faith is everything else but faith in God; it is faith in extraneous, earthly matters, but *not* faith in God. Surely, therefore, this is not the kind of



certainty we seek in religion. Most assuredly it is not the kind of certainty which is really *needed* for a vital living faith. Questions like the above are simple questions of history or textual investigation. The trained historian and textual critic are the only ones who have a right to pass on them; and whatever their verdict may be in any one of the cases mentioned or in thousands of others cannot vitally affect my own religious life and faith. History is history whether it is in the Bible or anywhere else and any history which cannot stand the light of day or the most scrupulous, painstaking investigation of historians of the first rank surely has no claim either upon our intellectual or upon our spiritual faith. There is a realm which is distinctly the sphere of the critic, the historian, the scientist even in connection with our sacred literature. And whatever results critical, historical, scientific investigation brings to light in that field we as Christians should be the first to welcome, because as followers of Him who said, "I am the truth" it is our business to be seekers of the truth and to recognize it and respect it wherever we find it.

But, surely, there is another field where the individual seeker is not dependent for certainty upon the conclusions or results reached by the great scholars. What an awful situation, after all, men would find themselves in if we had to wait till the very last word on the Bible or on religion has authoritatively been spoken. That day, I am afraid, will never come, anyway. I do not know just *what* electricity is, neither do you, kind reader, nor anyone else now living. But just think how much poorer we all would be if the world were foolish enough to say: We'll not use this thing called electricity until we have analyzed it entirely and know all about it. While theoretically electricity is not known to-day, practically it has transformed the very age in which we live, simply because we have harnessed up this tremendous power even though we have not analyzed nor defined it.

And this illustration leads me directly to the answer of my question above proposed. The place where a man needs certainty is in the personal application of religion. What electricity is is verifiable only by further and further scientific investigation and analysis. What it *does* I, not being a scientist, may verify in my

home at any moment. Ignorance of the things which are only verifiable by science need not prevent me from verifying the power of electricity in my own life whenever I please. And as far as my own use of the power of electricity is concerned I do not worry for one moment about my ignorance with reference to its nature. The thing which counts for me is the fact that electricity is a vital, helpful power in my daily life, and this fact I can verify without any scientist whatever.

Just so it is, for example, conceivable that I might not know the author of the thirteenth chapter of First Corinthians, but in reading it I may recognize in its content a philosophy of life which when put to the test in my own life will prove to be a power so great and dynamic that it will transform life itself for me. You and I have hardly sufficient means independently of anyone else's labors to scientifically prove and historically verify the fact that this chapter comes from the mind and hand of the great missionary to the Gentiles, but we do have the means of verifying its truth in our own lives if we will but put them to the test of practical living. And which of these two ways of possible verification provides the more distinctly *religious* certainty? In other words, the philosophy of the thirteenth of First Corinthians is true not because Paul wrote it, nor because it is in the Bible, but because it is verifiable in human life and experience.

Or, take another simple illustration. I do not possess sufficient knowledge of botanical science to classify by scientific procedure even so simple and ordinary a plant as a rose. But my inability along this line does not render me incapable of appreciating the beauty and perfume of that rose. It may be important from the standpoint of accurate knowledge to tear the rose to pieces and to investigate it in all its parts with scientific accuracy and care, but from the standpoint of the actual meaning and value of the rose in human life surely it is practically worthless after it has been thus torn asunder. Of what practical value to the great lover of flowers is the exact scientific classification of a rose? When I am fortunate enough to get a bouquet of roses I am sure I do not worry over their scientific placing; I inhale their perfume, I let my eyes feast on their beauty; I see God himself in their match-

less form and purity. Thus appreciated and enjoyed, the rose cannot help but be an enriching and ennobling factor of life. And is not that far more important for actual living than mere scientific accuracy for the sake only of exact classification?

Just thus it may be very important to some few scholars to be able to classify the nineteenth Psalm by being able to definitely assign it to a particular author; but for actual spiritual value I cannot see how that is enhanced by any possible ability to ascribe it to Davidic authorship, or how it could possibly be diminished by the finding that its author is some absolutely unknown and unidentifiable Jew of whatever century B. C. Some of the greatest literature of the Old Testament—if not indeed *the* greatest—has definitely been attributed by the common consensus of the opinion of biblical scholars to the so-called "Great Unknown Prophet of the Exile" (or Deutero-Isaiah). Many have been the cries lamenting about the thus tearing out of our Old Testament one of its most significant and spiritually most helpful parts. All of which, of course, is idle folly. The assigning of no possible authorship can detract one iota from the marvelous prophetic insight, from the clear spiritual vision, from the great ethical demands of Isaiah 40-55; whoever the author of these chapters may have been, he reached the highest peak reached anywhere in the Old Testament in the most fundamental concept of any religion, namely, that of God; and his view of vicarious suffering is not only unsurpassed, but does not have its equal anywhere in the Old Testament. And the best of all is the fact that these elements—which are of truly religious and spiritual significance, which are after all the lasting and eternal elements of the book—are not only applicable in the life of to-day but can be verified in the life and experience of each individual believer himself. No amount of critical analysis, no efforts of historical investigation, nor any possible results reached by any of these scientific and perfectly legitimate efforts, can *ever* detract one particle from the direct religious value and immediate powerful influence of those chapters upon the life of him who comes to these truths seeking not the verification of certain theories (however good these theories may be in themselves), but who comes seeking truths and values which

are directly applicable to his own life and experience and which, thus applied in his own life, will transfigure it, enrich and ennoble it, till it shall find its final consummation in the One perfect life and experience of our Master and Lord, Jesus Christ himself. And who is there who could deny immediate certainty in an experience like that? Is there any certainty anywhere, in any realm or field, which is more definitely verifiable than such immediate personal experience? How insignificant and spiritually of little value certainty on questions of authorship, date, composite composition, redaction, later addition, or what not all, becomes over against the value of certainty in this realm of immediate personal experience! There is no getting around the fact that if you verify the truth by living the truth you have proved it in your life. There can be no certainty more unimpeachable than the one thus arrived at.

Clearly then, it is in the field of personal experience that we must look for and demand certainty in religion. It is before this tribunal of personal *life* itself that the highest and deepest questions of the human soul must be verified and certified.

And how old this statement is, after all! Surely the most conservative of Christians would grant that the final value of Christ himself rests in the personal acceptance of Christ by the individual believer. This is simply saying the very thing I am herein advocating, only in different words. In other words, Christianity itself stands or falls by the judgment which is rendered upon it by life itself. Jesus Christ can ever be the Saviour of man just in so far as men will let him save *them*. He can ever be the Saviour of the world just in so far as men will let him through themselves save all the various aspects of human life everywhere. The certainty of the Saviour-hood of Jesus can even theoretically be arrived at only by the deductive method which shows how down through the ages he and his influence have been saving individuals and society. Practically there is but *one* way to arrive at such certainty and that is to definitely make His way of life our own way of living. No theory *about* the Saviour-hood of Jesus can ever bring this about. The personal application of his way of life in the life of the individual or of society is finally

the only way to satisfy our own minds and hearts and wills on the question of the saving and keeping power of Jesus Christ. And a certainty thus arrived at is not subject to every blow of wind with reference to doctrine, nor to the super-judgment of every new star appearing on the firmament of scholastic learning. It is founded on the same old rock on which the great apostle stood when he said: "I know in *whom*—(notice he does *not* say: in *what*)—I have believed and I am persuaded that He can keep that which I have committed unto Him to that great day."

Such certainty, we are grateful, is independent of scholarship and science, free from the need of papal or biblical attestation; it needs not church, priest, or book; it speaks to the soul of man independently of all outer authority. The truth of God—because it is the one Universal Truth—cannot help but rouse a sympathetic chord in the heart of man; and here, in this personal realm, a man may be sure and certain and convinced to the point that with the blind-born man in Jesus' day he may cry out: "One thing I know, whereas once I was blind, now I can see." And certainty here cannot be overthrown by doubt or ignorance in any *other* realm. I may not *know* anything about God's metaphysical *nature*, but in and through Christ I have come to know his *character*, and my ignorance of the former does not in the least minimize my knowledge of and glory in the latter. It is because I know his character as revealed in Christ that I have experimentally come to know the fact that "spirit with spirit can meet, closer is He than breathing and nearer than hands and feet." Such is the certainty in religion which is necessary for any vital religious life and such certainty can be had by anyone who will pay the price of living the life.

HOW WE GOT THE OLD CREED<sup>1</sup>

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*This is how we got the old Creed. How shall we get a new one?*

SIXTEEN hundred years ago, the New Faith, now three hundred years old, was ready to take account of stock. The persecutions that came in its early days had ceased. The emperors who had felt it to be a religious duty, or believed it to be a political necessity, to repress its growth, had passed unmourned into history. Nero the buffoon, Domitian the misanthrope, Hadrian the temperamental, Severus the soldier, Marcus Aurelius the pragmatist—one and all had been gathered to their fathers.

Through it all the new cult had come, like the three Hebrew dissenters of olden story, without the smell of fire on its garments. Not only had it worn out the opposition, it had captured the opposition. The Emperor no longer persecuted the Christians, he was himself a Christian. At any rate he posed as a Christian. Evidently this strange obsession out of the East could not be suppressed. Perhaps it might be good policy to try indorsement. It might not alienate the old faction; it surely would conciliate the new.

So argued Constantine. His early environment had been more or less favorable to Christianity. His father Constantius had been a liberal, and had refused to tolerate intolerance in that particular division of the empire of which he was master. The mother of Constantine was the daughter of an innkeeper, and a Christian. In the Arch of Constantine, erected in 315 A. D., and still standing over against the Coliseum, the Emperor has recorded his conviction that the victory over Maxentius, which gave him the throne, was due to divine assistance.

It was during this campaign against Maxentius that a new constellation appeared in the skies, and a new slogan was added

<sup>1</sup>This is an advance chapter of a book being prepared by the writer, *Early Episodes of the Christian Church*, to be published by T. and T. Clark, Edinburgh, Scotland.



to the battlecries of the world. "By this sign conquer," read the susceptible Emperor, written above the flaming cross; and he was not slow in appropriating and applying the heavenly message to himself. Now Eusebius the historian, by his own confession, never admits to his pages anything which might reflect upon Christianity; and since Eusebius has recorded this vision, and Constantine has never been known to deny it, we may accept it as part of the mental furnishing of the period. Evidently the mysterious cross was for the good of Christianity, and for the good of Constantine; and the Emperor was perfectly ready to change his faith and the faith of the Empire, provided he be allowed to retain the pagan title of Pontifex Maximus, and preserve the figures of the old gods on his money. He was willing to be a Christian in everything except his crown and his coins. And if a life-long experiment as a Christian was satisfactory, he would consent to baptism as near his death as could be safely calculated.

It must also be remembered that when our royal statesman-politician came to the purple he found an empire in confusion. For eighteen years it had been Constantine against the world, and Constantine had conquered. One after the other his five rivals, Galerius, Licinius, Maximin, Maximian, and Maxentius, had gone to the wall. Now the Emperor wanted a united Empire. He therefore looked about for some solvent or reagent, which, poured into the melting-pot, now seething with disunion and disorder, would resolve the mass into quiet. Christianity offered itself as this solvent. Christians there were everywhere, of all clans and classes; and when all Christians were loyal to the crown the Empire would be serene and unvexed. And so the Empire was declared Christian. It was a subtle move, worthy of the man whose heaven-directed spearpoint along the Golden Horn marked out the boundaries of the great city that was called after his name, and that stood for a thousand years on guard against the Asiatic tides that would have engulfed Europe.

But one sweet bell was jangling out of tune. The Christians themselves were found to be divided. A disunited Empire could not be united by a disunited church. Just now, for instance, the New Faith was in the grip of a controversy that was shaking

Africa, and that threatened to involve the entire Eastern Church. This alarming symptom must be corrected. This little rift in the lute would spoil the music of his benevolent plans, and interfere indeed with the concert of Europe.

A Church Council was therefore suggested; a general church council. Other councils, local in their jurisdiction, had been held; for until now the church had not been a national institution, and its conclaves had been cabined, cribbed, confined. This Council would seal and deliver the church to the Empire; would tranquilize the elements of internal disorder; would advertise the Emperor of the Roman Empire as the Patron of the Christian Faith, and blazon his throne as resting upon the two great foundation stones, the political and the religious.

The city of Nicaea was chosen as the seat of this Council that was to heal the disorders of the church, and so bring concord and prosperity to the state; and to Nicaea the church dignitaries came at the call of the Emperor: three hundred and eighteen bishops, each with two presbyters and three servants—a great host indeed to invade a little town. But the town rose to the occasion. The delegates were the guests of the Emperor. They were, to be sure, a motley rout: old and young; learned and unlearned; lame, blind, halt, mutilated; many of them marked for life by the persecutions they had suffered; but the town of Nicaea gloried in the opportunity to show them honor.

At the appointed hour the Emperor passed into the hall of the palace. The assembly rose and received him standing. He wore a diadem of pearls, and a scarlet robe encrusted with gold and jewels. The Bishops were awed in the presence of the Emperor. The Emperor was awed in the presence of the Bishops. He faced for the first time the great Church Militant. His eye lost its assured gaze, his swaggering steps faltered, and, reaching the throne, he was too confused to take his seat, until the Bishops had given the signal. At the right hand of the Emperor was Eusebius, the chronicler of the Emperor's deeds, and after a poem had been recited, in which praises were offered to God for the victories of Constantine, the Council was opened.

Very soon the air became electrical. Great issues were at

stake. It was more than the pacifying of a state; it was to be a paraphrase of world history for a thousand years. Not long before it was seen that three wings were represented: the right, the center, and the left. Also it was soon evident that the left wing was dominated by one man. He was a presbyter; sixty years old, his clothes awkward, his hair unkempt, his face harassed and weary. But when he spoke he arrested every listener. This was Arius of Alexandria, and he and his creed were on trial.

Eusebius led the center. He was noncommittal, apologetic, cautious. He was known as the Emperor's shadow. So when he rose and read a creed which he claimed to have inherited from his fathers, it was generally understood that the Emperor had spoken. This creed was really much like the present Nicene creed. It seemed acceptable to the Council at large. Constantine's plans seemed in a fair way to be easily and quickly fulfilled. He looked for an early adjournment. But Arius inadvertently declared that this pronouncement was also perfectly agreeable to him; then bedlam broke loose. That which was good in the eyes of Arius was evil, and only evil, in the eyes of the majority.

Then stepped into the limelight a young deacon who was in attendance upon Bishop Alexander. Twenty-five years old he was; fair of face, short of stature, attracting until now but little attention; but before the week was out his keen arguments, his swift retort, his calmness under attack, his breadth of learning, made him easily master of the Council and arbiter of the future. The church that has counted over the names of its champions, Tertullian, Origen, Cyprian, Eusebius, must now add the name of Athanasius to the list. The young David has met the giant, and has won the first event.

The battle royal was over the Deity of Jesus; whether he was the Son of God who "once was not," and God only by courtesy; or whether he was of the same substance as the Father, Very God of Very God. The conflict raged about two words: *Homoousios*, of the same essence, and *Homoiousios*, of like essence. Perhaps Athanasius did not suggest this word; most likely it was Hosius; but whoever may be responsible for its present use, the fact is that it did not originate in the Council. Tertullian, who invented

much of the technical phraseology of the Fathers, had already spoken of *unius substantia*, which is the Latin equivalent of the Greek *Homoousios*. However that may be, the word now became the shibboleth of the church. The change of a single letter would "fill the road with galloping bishops"; and stubborn adherence to one particular spelling of this magical word more than once sent Athanasius into the desert places.

The Creed that was evolved amid the confused elements of this Council has survived the years with but little change. According to its doughty champion, "The word of the Lord which was given to the Ecumenical Council of Nicae abideth forever." It reads:

We believe in one God, the Father Almighty, Maker of all things both visible and invisible.

And in one Lord, Jesus Christ, the Son of God, begotten of the Father, only begotten, that is to say, of the substance of the Father, God of God, Light of Light, very God of very God, begotten not made, being of one substance with the Father, by whom all things were made, both the things in heaven and the things on earth; who for us men, and for our salvation came down and was incarnate, and suffered and rose on the third day, went up into the heavens, and is to come again to judge the living and the dead.

And in the Holy Ghost.

This formula in its essential elements has held its own through the centuries. It is the voice of strong men with clean minds, who have suffered for Christ, and have walked with him through the shadows. It is human experience looking toward the divine. Of course it is inadequate, as it is the mind of man struggling to articulate the majestic conceptions of God. But it was a great day when the Creed was formulated, and it was a great deed; and the church was safe, for a breathing spell, from the incursion of scoffer from without and the casuistry of schismatic from within. Athanasius had won a notable victory.

The young leader was born in 298 or 299 A. D., in Alexandria, the city of Euclid, and Hero, and Archimedes; the home of Greek culture, and Roman commerce, and Christian dialectics. It was a good place to be born. The very atmosphere was vibrant with intellectual and religious activity. Its right-angled streets

were points of departure toward the horizon, and the ends of the earth came and trod its sidewalks. Down the Nile came the weird products of darker Africa. Across the Mediterranean, past the mole on the confines of the harbor, with the Pharos flashing at the end, came swift triremes and deep-laden quadriremes, bringing freighting from the busy north and the alert west; or bearing outward the corn of Egypt to Rome and Constantinople. Caravans from Carthage, caravans from Jerusalem, caravans from Damascus and Bagdad, all came, and all found welcome, and all helped to make full the life of this city whose citizens were citizens of the world.

According to the best authorities the parents of Athanasius were Christians. It is strange that we know so little of them and of his early years. Strange that he did not enlighten us to some extent by some reference in his abundant writings. But he seemed to be unconscious of himself and indifferent to the curiosity of later years. There is an old story that when he was a boy he was discovered baptizing other boys in the sea, that this baptism was declared valid, and that he was taken under the special care of the Bishop, who happened to witness the boyish prank. But this old legend depends upon the word of Rufinus only, and Rufinus was more highly regarded as a translator of other men's works than as a composer of his own. To be sure, both Dean Farrar and Dean Stanley accept this appetizing story; but both were just then in a receptive mood. One was writing the *Early Days of Christianity*, the other *A History of the Christian Church*, and both, like Rufinus, were ready to make the most of any fascinating romance of the primitive faith.

Athanasius was most likely a student at the great Catechetical School in Alexandria, in which Origen had such a varied career. Alexander the Bishop made him a member of his own household. In his early youth he met Saint Anthony. After twenty years of absolute seclusion, this powerful spirit gave himself to the teaching of hermits who flocked to him for inspiration. Athanasius never outgrew the subtle influence of this recluse. This contact seemed a sort of providential preparation for the days when he himself must needs make the desert his dwelling place, and from monas-

tery to monastery be stalked by implacable enemies, who had orders to take him dead or alive.

After his ordination as deacon he wrote *Contra Gentes* and *De Incarnatione*. The first is a rebuttal of Paganism; the second is a plea for Christianity. The two books are coordinate, and show the early preparation for his great life work. The errors of Paganism are exposed to make room for the postulates of Christianity. He reveals the philosophers of Greek Paganism as looking for the Incarnation, and the Prophets of Israel as looking toward the Incarnation. Both of them find their objective in the larger life of humanity, and both of them find the agency of this larger life in the atoning merits of Jesus of Nazareth. From the problem of evil in the Pagan scheme, which he attributes to the prostitution of free will, and from the story of Creation in the Jewish scheme, and man's miserable failure, he moves toward the coming of the God-Man in whose perfections all imperfections are blotted out. The absolute mediatorial efficiency of Jesus Christ was the thesis on his 'prentice hand. He never abandoned it. He never outgrew it. The Jews who do not believe are confronted by their own Scriptures and its prophecies of the Birth, Passion, and Resurrection. The Greeks who scoff at the Incarnation, yet worship idols, are put to shame by their own inconsistency. Aesculapius is deified because he healed the sick; Jesus not only heals, but he changes man's whole nature. Heracles is worshiped because he fought against man and beast. "What is this to what was done by the Word in driving away from man disease and demons and death itself?"

Thus he early strikes the keynote of his whole life. Jesus is God. It is not enough to exalt Him as a man, and glorify Him as a peculiarly endowed messenger of the faith. He is one with the Father, and the Christian religion is based upon this assumption. Make Jesus less than God, and you list Christianity with the scores of religions that appeal for man's allegiance. Only this and nothing more.

And now Arius the African priest comes upon the stage. He was not the author of Arianism. He is the product rather than the founder of this school. It had been the occasion of more than



one Council in an earlier century, and most probably finds its roots in Gnosticism. Its home was in Syria, and not in Egypt, and it was an early Eastern attempt to strip the Christian faith of mystery in the relation between the divine Son and the Father. If it had succeeded then, or if it succeed now, it would make Jesus a specially endowed prophet only, reduce Christianity to the level of Mohammedanism, or Buddhism, and virtually nullify the Christian Revelation.

Arius was a malcontent. He was never for long in harmony with his Bishop. But he was astute, poised, eloquent, blameless in morals, and inclined to asceticism. He would not compromise, and he would not be silenced, and soon the entire church rocked with the mighty struggle.

Constantine, flushed with his victories over the world, was ready to believe that he could settle a little misunderstanding in the church. So he sends Hosius, a Spanish Bishop, with letters to Arius and Alexander. Why, he protests, upset the peace of Christendom for the sake of an opinion? Let the leaders shake hands and agree to disagree. There is room in the church for both, and he as Emperor needs just now a united church. But Hosius reported that the matter could not be settled out of court. So came the Council of Nice, which has already been noted.

A few years after this Council Alexander died, and his young deacon, Athanasius, was elected to take his place. Athanasius did not desire the office of Bishop, in spite of the bromidic and venerable injunction of the apostle, which has seemed to justify the lean and hungry look on so many a ministerial brow. But he was now at the helm, and though the good ship was staunch, and the pilot was skillful, there were storms down the horizon that were to try the mettle of both.

The Council of Nice settled the orthodoxy of the church. But orthodoxy will not stay settled. Time so often makes ancient good-uncouth. The camp-fires of the fathers are condemned by the committee on hygiene, and the ancient wells are filled up in the interest of good sanitation. This Creed of the church, or the attitude of the church toward the Creed, was to change more than once in the next few years.

Eusebius of Nicomedia was defeated at Nice. He was not the man to sit still under defeat. He had been Bishop of Berytus. Once upon a time to be Bishop of anywhere had been a consummation devoutly to be wished. But his reach exceeded his grasp. Nicomedia was the seat of empire, and to be Bishop of Nicomedia was to be Metropolitan. Now Constantina, wife of the Eastern Emperor Licinius, and sister of Constantine, was his very good friend.

So after a little judicious back-stair intrigue Eusebius became Bishop of Nicomedia, and the world was at his feet. His repulse at Nice was therefore most galling, especially as it carried with it the sentence of banishment. By the use of the same machinery that had made him Metropolitan, he not only secured his own recall, but the recall of Arius. Then he wrote Athanasius that Arius, in all justice, should be restored to communion; and the fight was on. Eusebius was too astute to attack the Creed. This was Constantine's hobby. His batteries were turned upon the men who dictated the Creed. Eustathius, Bishop of Antioch, was deposed in spite of the furious protests of his people. Other leaders followed in rapid succession. Then it was resolved to strike at the head of the opposition. So long as Athanasius was in authority, Arianism would not be tolerated. There was no room in the religious world for Athanasius and Arius.

Of course Athanasius refused to reinstate Arius so long as he persisted in his heresy. Then came a letter from Constantine making the same request. Again Athanasius refused to fellowship the man who was fighting Christ. But now his refusal meant defiance of the Emperor, and this was playing with fire. This was what his enemies had waited for, and the indictments began to pile up. The Bishop was charged with the assumption of imperial authority in the levying of taxes. He was charged with the murder of Bishop Arsenius and the use of his bones for magic. It was charged that a priest sent by Athanasius to rebuke a young man who was administering the Sacraments without authority, had overturned the altar and scattered the holy elements upon the ground. So Athanasius must appear in Constantinople to defend his office. Then it was easily shown that Arsenius was alive, that

his own death was really a great surprise to him. It was proved that the young man who had been rebuked for irregularity was ill in bed on the day charged; indeed, Athanasius adroitly established the fact that there was neither church nor altar in the village where the alleged profanation had taken place. Then with much ingenuity it was charged that Athanasius had planned to stop the sailing of the corn ships for Rome. Here at last was treason of the rankest type. Tax levying, murder, sacrilege, might be overlooked, but the Empire must have corn. Athanasius was forthright banished to Treves, without being permitted an interview with the Emperor.

Treves was not a bad place for a rest cure. The climate was agreeable; the local bishop was friendly. Perhaps after all Treves was but another Wartburg Castle, and this early edition of Martin Luther was banished, that the prison walls might keep the heckling world out, as well as keep the prisoner in. These suspicions are strengthened by a letter from Constantine Jr., who was in control at Treves, in which he more than suggests that the sequestration of Athanasius was for the good of Athanasius. At any rate, he, Constantine Jr., after consultation with Constantius, and Constans, his brother, sent the bishop back to Alexandria.

Before Arius could be reinstated he died. It was a dramatic ending of a spectacular life. He was in the midst of a triumphal procession marching through the streets of the city toward the public restoration of his official standing, when he was suddenly stricken; and in a few hours he was dead. Some said by poison; others said by divine interposition. Most likely from intestinal trouble with hemorrhage, brought on by excitement and old age. But his cause did not die with him. Eusebius, his old-time liegeman, was now at Constantinople. Even Nicomedia had palled upon him, but his friends at court were complaisant and powerful, so room was made for him at the top. Constantius the Emperor was easily persuaded. Not long was it until there was called the synod of Antioch. Ninety bishops answered the roll call. All were Arians. With much gravity and show of impartiality they decided that a bishop deposed by the church could not be reinstated by the state. They then promptly applied to the state to support

their contention and place a successor to Athanasius upon the episcopal throne by military force.

Thus came the second exile of Athanasius in A. D. 340, this time to Rome, where he spent three quiet years. Here Bishop Julius became interested in him, and proceeded to call another Council. Again came the docile bishops, about fifty this time, and not an Arian among them; and of course Athanasius was promptly and unanimously acquitted. So swung the pendulum, now east, now west; the east charging Athanasius with all manner of evil; the west attributing to him all manner of good. On one side of the Adriatic he was an angel of light; on the other side he was a fiend incarnate.

Once more it occurred to the ruling powers to hold a General Council. This was held in Sardica A. D. 343. Ninety-four bishops of the west and seventy-six of the east were in attendance. This Council is notable for two things. In the first place, Eusebius was conspicuous by his absence. He died just before the Council convened. His death removed a sinister shadow from the path of Athanasius. His relentless enmity, his shrewd diplomacy, his unscrupulous cunning, made him a dangerous enemy and an equivocal friend for any cause. He was gone but he had left a legacy of party strife and bitterness that should cripple the church for many a weary day. The second notable feature of the Council was the split which was clearly manifest between the Eastern and Western Churches. When heads were counted, and the churchmen from the east realized that they would be helpless, they withdrew in a body to Philippolis, organized a rump council, and proceeded to business. Thus we have the spectacle of two Church Councils, met to settle grave questions of church polity and creed, hurling anathemas at each other; each claiming to be the only repository of scriptural truth and ecclesiastical authority, and all others aliens and usurpers. How naïvely human were our fathers in the church. Perhaps we would not have them otherwise. They would be shamed by their successors had they been supermen.

The larger body of bishops organized, and proceeded to clear Athanasius of all charges and restore him to his diocese in Alexandria. But now arose a dilemma. The Council at Sardica might

exonerate Athanasius, but Alexandria was within the zone of his enemies, and threats of death were made should he attempt to return. Then up rose Constans, Emperor of Rome, and swore by bell, book and candle that the army and navy of the West should be mobilized if necessary to carry out the decrees of Sardica. This was a new Richmond in the field, and it meant more than the wordy resolutions of prejudiced councils. Gregory, the substitute for Athanasius, having most opportunely died, Constantius of Constantinople wrote Athanasius that he was at liberty to return. But Athanasius, like Paul, having been unjustly condemned, would now take his own time in accepting amnesty. Some months passed, and several letters were written by the amiable Emperor before the bishop was ready to trust the wily authorities. Then back he came in triumph, through Thrace, and Asia Minor, and Syria, entering Alexandria amid the shouts of thousands in October, A. D. 346.

But Constantius was an Arian, and he had lost, and he was a bad loser. So he bided his time. In A. D. 350 Constans, the steady friend of Athanasius, was assassinated. And then by the defeat of his successor, Magnentius, Constantius became master of the Roman Empire. And then "there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them" as aforetime. The synod of Arles was called. The only bishop who dared defend Athanasius was banished. The Alexandrian bishop was condemned. He went quietly on with his work. The city was not in a mood to brook interference with its bishop. In A. D. 355 came another Council at Milan. Honors, gifts, immunities were offered as the price of votes. Athanasius was deposed, and this time the execution of the sentence was placed in the hands of the war department. The church in which he was holding service was attacked; many of the people were trampled upon and slain. Bruised and bleeding, he was rescued by his friends; and then he disappeared, and for six years he was lost to sight. No trace of him could be found by the civil authorities. Armies were marshaled; imperial edicts were issued; liberal rewards were offered, but the great world had taken him to itself, and refused to give him up to his enemies.

The fact is that he had found refuge among the monasteries of Egypt. These sanctuaries were situated in lonely and desolate places, and peopled by wild but devoted zealots, and no power in the Empire could wrest the secret of his hiding-place from these faithful souls. But he was not a deserter forsaking his post because of danger. He was keeping in touch with the church, and writing his great messages that were to be read by coming generations. The Deity of Jesus Christ is still his battle cry. Not to accept this is to be less than a Christian. This is the spear of Ithuriel. Speculations in philosophy are trivial, theories of conduct are secondary, discussions of doctrine are futile; Jesus of Nazareth is God, or he is nothing. Christianity is fellowship with the living Christ, or it is a mere ethical system. He is back in the old trenches again. He has suffered evils untold because of his attitude. He is now churchless, homeless, nameless because of his creed; but he faces back toward his enemies, and the voice out of the wilderness is just as clear, and just as positive, and just as fearless as ever, as he proclaims Jesus King of kings and Lord of lords.

The accession of Julian brought Athanasius back to Alexandria. Intellectually Julian was easily superior to Constantine. In simplicity of taste, in sincerity of purpose, in self-control, he does not belong in the same class with his corrupt Christian predecessor. He persecuted the Christians, but that was with an earnest desire for national reform, and to his mind the Christian religion as he knew it was the pestilent source of national confusion. We cannot wonder at this when we know something of his early experiences with Christian royalty. Coming to the throne he writes, "The contempt that is shown the gods fills me with grief and indignation." Reaching the conclusion that Athanasius was the mightiest exponent of this harassing, world-disturbing cult, he sends him off again into banishment.

Julian died. Athanasius came back. Jovian, the next Emperor, a good orthodox Christian, protected the bishop until he killed himself by gluttony, and was succeeded by another Christian Emperor. This Christian Emperor, Valens, who was an Arian, shared the opinion of Julian in reference to Athanasius.



Not now because Athanasius was a Christian, but because he was not a Valens kind of Christian. The Arians were as bitter against Orthodoxy as the Pagans were against Christianity; and Athanasius went out to his fifth exile. But not for long now. Only a few months was he under the ban, and in February, A. D. 366, he returned to Alexandria, and his desert pilgrimages were over. He did not long outlast this fifth exile. His whole life had gone into the making of the Creed. He had stood, often alone, against emperors and councils, against enemies in the state and enemies in the church. Five times had he been deposed and driven from his pulpit. Five times he came back without a murmur or a note of discouragement. But he died a conqueror; and his Creed has gone wherever the Cross has gone, into every language and into every land. He combined the vision of a prophet, the fidelity of an apostle, the fervor of an evangelist, the exaltation of a martyr, the abandon of a crusader, the leadership of a statesman, and the faith and zeal of a Christian. His life-long contention for the Deity of Jesus Christ as the citadel of Christianity saved the church from an emasculated ethicism and kept the Christian religion as the one unique, preeminent faith that shall conquer the world.

And this is how we got the old Creed, and this is the man who by the grace of God molded it into shape and guarded with his life its rugged postulates. They are telling us with much unction and much emphasis that we must have a new Creed. Most likely a new Creed is needed, or a readjustment of the old one. But who, of those who make this claim, will write it for us? The path is still open to the desert places; but how many among the diletante ego-centric ecclesiastics of my lady's afternoon tea have stiffened their souls for vagabondage? For verily, verily I say unto you it is excitingly true that the creed-maker who was canonized by the Early Church after death was usually cannonaded by the church during life. To be sure, fashions in creed-makers have changed, or perhaps the attitude of the church toward creed-makers. In the third century he was proscribed by Emperor, and impaled by Council, and marooned in the wide open spaces to meditate upon the evil of his ways. In the fifteenth century he was

conscientiously burned at the stake. In the twentieth century he is headlined on the front page of the newspaper, and has standing room only in the church when he is in the pulpit. Tempus fugits, and the ways and woes of man fugit with it. Creed-makers are not from choice, but by divine compulsion. But perhaps God is not discouraged. Perhaps he is not over-particular as to material of which to make a creed-maker. Out of a few drops of water he fashions the rainbow. His diamonds are compressed coal siftings. Out of the grim, low-browed, brutish-faced barbarians that peer at us from the family album, if we turn back the pages far enough, he has made a Dante, and a Fenelon, and a Florence Nightingale. And we are told on fairly good authority that when he came to make the world he found nothing but TOHU WABOHU, waste and emptiness. Yet he made the world, and even the angels confessed that it was a pretty good job. So perhaps we shall have a new creed-maker and a new Creed some day after all.

### ZEBEDEE

(To the memory of Bishop William A. Quayle)

"I hear the Master calling me,  
'Zebedee! Zebedee!'—  
But I can't go with Him yet,  
For I'm busy with this net  
And I've others to repair"—  
So runs a tale of worldly care.

Too busy with a broken net  
To follow Jesus Christ! And, yet,  
How many of us in our day,  
Are Zebedees in our own way,  
How many of us in our own way,  
Missing Cana and the Mount  
For prizes of but scant account—  
Aye, missing even Olivet  
To pother with some little net.

WILLIAM O. SEAMAN.

Brooklyn, N. Y.

[EDITORIAL COMMENT—In an address by Bishop Francis J. McConnell in his volume of chapel addresses entitled *The Just Weight*, there is a somewhat different estimate made of the character of Zebedee than that of Bishop Quayle.]

## FRANCIS ASBURY, THE OUTBOUND PREACHER

FRANK G. PORTER

Elk Ridge, Md.

FRANCIS ASBURY, of twenty-six years, the outbound preacher, on board ship from old England, with back against the mizzén-mast and face toward the New World, freely preached from 2 Cor. 5. 20, "Now then we are ambassadors for Christ." The waves of God carried him onward, the movement of the mightier deep of the Gospel, with its salt-water truths for the refreshing of weary hearts, and for forty and five years more than 16,000 sermon-waves, fresh and clean, poured from his full mind upon the souls of Americans.

Preaching the glorious Gospel—how it caught his soul in that great day when first he held forth as local preacher, then as member of Conference, and ranged three counties in old England! On the shores of the New World, erect with wakened faith, whatever the future had for him, the romance of preaching was his "peculiar province." From the first sermon in Philadelphia hardly a day went by without its message; days of life as he pressed northward, with "warmth and moving time" as he rode southward into Maryland climate, where the young people flocked to hear him, with the youthful Garrettson in the number, and Asbury prayed, "Give me the hearts of the people that I may conduct them to Thee!" Not all times were "open," for rumors of war distracted him, and, losing some of his ideas in preaching, he was ashamed of himself, "pained to see the people waiting to hear what the blunderer had to say."

"Dumb Sundays" came and multiplied through quartan ague; when again he took the road, the sense of emancipation lighted up a new cheerfulness and a happy valiancy within the urgent herald of the Cross. Southward into the Old Dominion Asbury rode, breathing as he journeyed, "May they yield to the sacred touch and be saved!" He felt the warmth of the revival fires kindled by his young countryman, George Shadford, and,

"bound for Brunswick," his soul "caught the holy fire," seeing "a blooming prospect of usefulness." What a time he had checking himself to "solemnity"! His buoyant spirit would break forth into singing:

In the heavenly Lamb  
Thrice happy I am,  
And my soul doth rejoice at the sound of his name.

With the worth of souls upon him, he declared himself "as one waking out of sleep." This is the outbound preacher, this is the onward destiny!

In the matter of preparation for preaching, I cannot see that the Presbyterians had any advantage over Asbury; his credits were so much greater than his debits. Ignorant as he felt himself, he was fortunate in his teachers, and came to America with an easy reading of the Greek Testament, and a taste for Hebrew that brought the reading of chapters at a sitting, or, as he put it, "running through the Hebrew Bible." What a student he was, taking the range of theology, and the best books of his day on biography and history. In thirty-five years he averaged six large volumes annually, with full "compends" and comments that showed careful reading. During the Revolutionary struggle (1774-81) more than 100 volumes were mastered by him, many of them large and weighty—an average of thirteen volumes each year. He was not afraid of a Unitarian writer or a master Calvinist, but matched his mind with theirs, unafraid of truth from anywhere, sifting the wheat from the chaff, and by his varied independent study kept himself from ruts of thought.

In the spring of 1780, with the British missionaries gone home, Asbury, now an American, was back at Perry Hall, and trying times grew into glorious days after the contest concerning the ordinances. Ranging through the South, "always on the wing, but it is for God; when I can get a barn or a praying house, I am happy—my cordial is to preach at night." He now began to pray for all the preachers, with the names before him, and he kept it up throughout life.

After the organization of the independent Methodist Church and the election and consecration of Asbury as the first American

bishop, the first note struck was the key-word of his ministry. His first text was genuinely Pauline: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

This man who was to have a continent for his circuit cannot be seen at his best at only one period of life, for there was the marvelous growing of the soul of a minister. Let us for convenience take two looks at the coming thirty-two years: from the organization of the church, sixteen strenuous years (1784-99), the outrider of the five-thousand-mile circuit greeted and inspired his militant horsemen; from the opening of the new century, the outbound preacher for a second sixteen years followed the loops of light flung by his chosen scouts, despite "overdoing journeys," and shouted the glorious work that spread along as a moving fire.

## I

Let Henry B. Ridgeway draw the first curtain and show the man:

"There he is—erect, sinewy, with flesh of iron firmness and nerves of steel; his countenance open, his head ample and well poised, eyes steady and mildly expressive, his lips compressed, chin well set, his hair cut square across his forehead and flowing gracefully behind his neck—he stands before us, in the prime of manhood, just in his fortieth year, thoughtful, religious, self-contained, and commanding."

In these years of the eighties his health was good. He was neat and clean in person, his face full and ruddy, his voice deep-toned and of great compass, his delivery fluent and commanding, his manner affectionate and free from display. He was a ready speaker, orderly in the arrangement of his thoughts, as well as pungent in his appeal to the conscience, with sometimes a burst of eloquence that set the heavens ringing with the shouts of glad souls. Whether north or south it was the same. "Our brethren shouted," said he, "whilst I enlarged on Isaiah 63. 1." One day he thought he was "let into heaven" while he enlarged on "Behold what manner of love the Father hath bestowed upon us." Even when there was depression he gave his message, the Lord broke powerfully into his soul, and the cloud disappeared. And what a

night followed: "That night while sleeping," he writes, "I dreamed I was praying for sanctification, and God very sensibly filled me with love, and I waked shouting, 'Glory, glory to God!' My soul was all in a flame. I had never felt so much of God in my life; and so I continued. This was Christmas day—a great day to me."

Ambassador for Christ, he kept his preaching standard high, knew the reach was beyond the grasp, and felt a "mean performance." After one such occasion, wearied and sick, he wrote, "I was much ashamed of my performance: the Lord knew my good intentions, but I saw that the excellency of such sublime and interesting subjects was beyond my reach of thought and expression." He did not expect the same effect and result everywhere. "Christians here [in Virginia, 1789] appear to stand faithful, but sinners are not brought in." "The people here [New York] are a still kind of folks; but God can work in a storm or a calm." In Baltimore he found that "the prudence of some stilled the noisy ardor of our young people; and it was difficult to rekindle the fire."

What leader ever loved young preachers more than Asbury, an affection that grew with the years? Interested in everything that concerned them, he insisted that at least one day a week should be given to rest and study, himself setting the example as a student. No youth came into the ranks without his searching look, good word and warm grasp of hand. Few things roused him like the exhorting of the young preachers. No man ever said so many good things concerning preachers as this great itinerant. Take this appreciative word of Blair:

"His sermon on Gentleness is worthy the taste of Queen Charlotte; and if money were anything towards paying for knowledge, I should think that sermon worth two hundred pounds sterling—which some say the queen gave him."

The great preachers of the day were his traveling companions at times, for comparison with himself never seemed to enter his mind, simply who could do the most for Christ: such men as Jesse Lee, Nicholas Snethen, "his silver trumpet," Philip Bruce, Hope Hull, William McKendree and Thomas Morrell. If Asbury preached a systematic sermon, he knew Cromwell would "pay the



sinner off." He kept in the front Philip Bruce, brave Huguenot and Revolutionary soldier. One day in Winchester the Bishop said: "Philip, I intend to pile up the brush to-night, and you must set it on fire." Asbury piled up the law and Gospel facts, Bruce blew upon the brush-heap, and God answered by fire. Then too it was other men's thoughts, transmuted by his kindled mind, that gave Asbury such power as exhorter: as if he were a youth again at the old forge with his soul as tinder catching the sparks from the red-hot beaten truth on the anvil. On his face men saw the glow of an invisible forge.

The crown of this student life, that made the mighty evangelist, was the study of the English Bible. Early in his ministry the minimum Scripture reading was six chapters a day. He took the book in course, thus: "This morning I ended the reading of my Bible through in about four months: I owe it to early rising." To keep his thought broad awake, he held in hand some great paraphrase like that of Doddridge or Guyse. Another year he was reading Wesley's Notes, one day the Epistle to the Romans; making this record the next day: "Read Mr. Wesley's Notes on 1 Corinthians, and ended the reading of the second book of Kings, in my reading in course the Bible through." He read the whole Bible in course nearly one hundred times.

With independent thought he sought the best teachings of his day without regard to church, intent on both the writer's view and the teaching of the Spirit for his own times, expecting new truth to break forth from the word of God. All things prepared for the deliverance of the Gospel message. What a range of subjects there was, texts coming from nearly every book in the Old and New Testaments. The supreme themes made up most of his ministry. He never grew old in preaching, for the daily dipping of heart and mind in Scripture truth made that impossible. He was himself a student of sermons, with a vein of wholesome criticism, and had nerve sufficient to mount and test the celestial trapeze of the great sermonizers. When beyond fifty years of age, in reading the Bible, he "selected those texts which struck my mind, that if ever I should preach again I may use." He left us nearly 200 outlines of sermons, some brief, some full, with an

occasional treatment and magic touch that make it difficult to keep from quoting.

Christian catholicity was beautifully illustrated. Three years after coming to America he exclaimed, "Blessed be God for so many who experience the same work of grace which we preach, and at the same time are not of us. This is the great confirmation of the work of God." When told that the Baptists go beyond the Methodists, he replied, "What does it matter, so that the work is well done?" Few men of his day, indeed, were as broadminded as Francis Asbury, who, said Bishop Bashford, was more democratic than Jefferson or Washington. He was less superstitious than Wesley. He rejoiced that "our friends" gave a preacher \$30, although he could not employ him because of erroneous teachings; remarking, "I hope he is a good man: but, good or bad, he ought not to starve." He was generous toward those who left the Methodists, making the comment on a preacher who would receive \$1,000 or more: "This is more than 64 dollars; and even that he seldom received among us. He was always very generous, and did not serve us for money. He certainly did run well."

One is hurried by the ranging of this great evangelist, whose voice could not be drowned by the Jack-tars in Boston, whose spirit flamed at the bigotry of the New England clergy and the paying tribute to a sort of state-church, who hailed little Rhode Island for her broad spirit of freedom. He believed that Methodism would "radiate" through New England, and, had he spent as much time there as in Maryland, the genial doctrines and furnace-glow might have changed the chill climate of the north. It was a great team when Lee and Asbury ranged eastward and through the Southland, opposites but held in the bonds of the Gospel. No one man could keep up with Asbury, bent on great designs, whose ambition pressed him close against the heart of Christ: a spokesman of God indeed, who called his sons from unexpected places in the service of the Kingdom. Yet this man of the terrible personal drive makes us catch our breath when he counsels a young itinerant to spend at least two days a week with his aged father, to cheer and to comfort—for "this is God's work for a son with his father."

Westward Ho! "I am called in a peculiar manner," writes Asbury to his parents, "to help on the planting of the Gospel westward." He traveled to preach. Without roads, brushing his way through illimitable woods, by blazed trees, over inaccessible mountains, climbing rocks, floundering through swamps, wading or swimming turbulent rivers, scorched by hot suns, shaken by ague chills, bitten by winter frosts, drenched and lost in pitiless rainstorms, perils and hunger by day, keeping watch by night against Indians, onward he hastened—such was the travail of the outbound preacher.

The Presbyterian and the Baptist were first in the field, but the advance of somewhat settled pastors could not keep pace with the outgoings of immigrants. There were many in the wild country who had never heard a sermon. The Man on Horseback alone kept pace with the backwoodsman. The voice of the preacher convinced of sin and showed the good Way. The appeal to conscience was like the storm in the mountain, with thunder and lighting and the startling crash of trees. The good tidings of love and forgiveness was like a strain of music through the jarring oaths of rude talk. These messages in cabins and barns or in the open stopped the backward movement toward barbarism and roused frontier humanity to look Godward.

All the while this great scout of Jesus Christ, trying his eyes on the frontiers, "spying-out vantages for future stations," inspired by the Pauline "beyond," had to do with the westward outflow of the most adventurous Methodists, urging them to seek homes in the new country. He sent forth into the wilderness his horsemen of God, carriers of the Good News, earnest men who did not fail to write visible lines upon the forming civilization. Asbury himself did more than ramble through the United States, blazing a continental trail. Marvelous it was, growing in wonder continually, that this gospel outrider should "roll round with the year"—a regular comer with words of grace and truth. A gentleman at all times, never disagreeable to the poor, coming from the best parts of the country, he brought into far-away cabins and rough houses neatness and gentleness, the new kind of talk concerning God and the Christ, and the almost unknown prayer that

was so intimate that the presence of the Unseen Guest was felt. In the morning families were awakened by the voice of praise and the forgotten word of love; in the evening the people heard the music of Jesus' name.

## II

Asbury is for our time greater as a preacher during the first sixteen years of the new century, at least more is said of his methods and the spirit of his preaching. Only fifty-five years of age, broken and nearly worn-out, yet he had the spirit and caught the step of the new century for abounding victories. He was five feet nine inches in height, weighed 150 pounds, erect in person and of commanding appearance. "His features," says Henry Boehm, "were rugged, but his countenance was intelligent. His nose was prominent and his mouth large, as if made on purpose to talk. He had a fine forehead, indicative of no ordinary brain." Dr. D. M. Reese, of Baltimore, who knew him when he was past sixty, says:

"The personal appearance of Asbury was remarkable. His hair was perfectly white, his face very much wrinkled, and yet his eye had lost none of its luster. His voice was firm and commanding, his demeanor grave and dignified; and, though below the ordinary stature, he stood very erect, especially in the pulpit."

His dress was always black and remarkably plain. He continued to the day of his death to wear a strait coat and a low-crowned, broad-brimmed hat. In the later years of Asbury's ministry, Dr. John McLean, of the Supreme Court of the United States, writes:

"His sermons were delivered with uncommon unction, and generally listened to with profound attention. They were short and comprehensive, but rarely exhibited a consecutive course of argument. His sentences were short and simple. There was often a directness but bluntness, both in what he said and in his manner of saying it, that startled his hearers, and sometimes caused them to view themselves in a new light. He spoke as one commissioned from heaven to deliver a message to dying men."

When the outbound preacher came to the hill of the nineteenth century the highway was crowded with horsemen and a host of the singing people of God. In the sixteen years since he went

forth from Lovely Lane the cavalry spokesmen had increased four-fold and the company of believers had grown more than four times. It had been a hard road up the hill. More than once Asbury had penetrated the "Land of the Sky" that lay beyond the Blue Ridge. Governor Spotswood and his Knights of the Golden Horseshoe earlier climbed the heights, viewed the great valleys and forests and returned home. The Knights of the Saddle-bags stood on the Holston heights and looked toward the wonderful wilderness; they drew their motives from the skies, not caring for a "horseshoe of gold," for they sought a crown of gold: so down on the farther side they went—into Kentucky. Eighteen trips over the mountains and sixty times over the Alleghenies were made by the "Prophet of the Long Road," between 1788 and the time of his death in 1816.

Revival tides swept up into the new century. Quarterly meeting occasions, lasting several days, prepared the way for camp meetings. Traveling in 1800 through Tennessee with McKendree, Asbury gave a vivid description of his first camp:

The stand was in the open air, embossed in a wood of lofty beech trees. The ministers of the Gospel, Methodists and Presbyterians, united their labors, and mingled with the childlike simplicity of primitive times. Fires blazing here and there dispelled the darkness, and the cries of precious souls struggling into life, broke the silence of the midnight. The weather was delightful; as if heaven smiled, whilst mercy flowed in abundant streams of salvation to perishing souls.

He saw in these gatherings opportunity to reach the largest number of people, and the good so overbalanced the evil that he gave them the weight of his influence, rejoicing at the close of his ministry that there were annually 500 camps. What the open-air meeting was to Wesley the camp-meeting was to Asbury, and in 1802 he worked it out thus: "The more preachers to preach and pray, and so many of God's people, and so many people that need conversion, and so many of the children of God's children present, we may hope for great things in the nature of things." In eight years the membership nearly doubled.

Two sorts of camps he saw as he rode from North Carolina southward: "We met people coming from a militia muster, drunk,

and staggering along the lanes and paths; these unhappy souls have had their camp-meeting, and shout forth the praises of the god of strong drink: glory be to God, we have our camp-meetings too; of longer continuance, and more and louder shouting of glory, and honor and praises to the God of the armies of the earth." The passing through the camps in the breadth of the land—"it made the country look like the Holy Land"—lighted with fires and torches, with the joyful songs of thousands, was like a processional to this veteran of the Cross, who was welcomed as "the Angel of the Church Below."

Yet his was the ministry also to one man, and this was Asbury's hardest task because of natural timidity. In his sixtieth year he writes, "This excessive delicacy of feeling, which shuts my mouth so often, may appear strange to those who do not know me." However, he singled out men and women to win them to God, for no delicacy could keep such a man quiet: "In every house, tavern and private, I have prayed and talked; this is part of my mission." In fact the covering of a continent did not cause him to pass by the sick, or old friends; the advantage of being on horseback, he declared, gave opportunity to visit the poor. For his was the ministry of a loving heart, not an austere man—no lover of little children could be such. In the loom of his life were woven so many golden threads of affection for children and the youth, that one may see how devoted a father would he have been if the call of the church had not been so compelling.

Those were great days when Asbury had for his traveling companion Henry Boehm; the bishop sixty-three and the German Boehm thirty-three. While much of the time the superintendent was feeble and lame, the German was strong, and they traveled together five years, covering 30,000 miles. Boehm heard him preach 1,500 times, with this comment:

His sermons were Scripturally rich. He was a good expounder of the word of God, giving the meaning of the writer, the mind of the Spirit. There was a rich variety in his sermons. No tedious sameness; no repeating old stale truths. He could be son of thunder or of consolation. He was great at camp-meetings, on funeral occasions, and at ordinations. I have heard him preach fifty ordination sermons, and they were among the most impressive I have ever heard.



Throughout his ministry Asbury gave attention to the public reading of the Scriptures, and sometimes called the young ministers to the front for practice and advice. He had the gift of music, and his full bass or organ-like voice often set the tune in public worship; sometimes also in social gatherings or at a "dinner party," as Quinn tells us, and Boehm says that "happy-souled, he often sang as he walked the floor in meditation."

He knew the Methodists would grow because they preached "growing doctrines." Said the British Marsden, "He worshipped no god of the name of *Terminus*." He preached for the times and suited his theme to the occasion. When there was a drought in Kentucky in 1810, he spoke from the words, "If the Lord shut up the heavens that it rain not." When showers were descending, he preached from the text, "As the rain cometh down from heaven."

There were many sermons to soldiers during the war of 1812, and he was brave enough to point a moral where they were concerned. Dr. Thomas E. Bond, the great lay editor of *The Christian Advocate*, gave an illustration related by his brother John Wesley Bond, the last traveling companion of Asbury. The venerable bishop was preaching in a Western State to a congregation in the woods. It was immediately after a battle on our northern frontier, in which the militia in the service of the United States had refused to cross the lines, to the assistance of the regular troops, then engaged in an unequal contest with the enemy. The preacher urged home upon his hearers the truths of the Gospel and appealed to their recollections how disinterestedly the Methodist preachers had always come among them.

"We followed you to the wilderness," said he, "when the earth was our only resting place, and the sky our canopy; when your own subsistence depended on the precarious success of the chase, and consequently you had little to bestow on us. We sought not *yours* but *you*. And show us the people who have no preacher, and whose language we understand, and we will send them one; yes, we will send them one: for the Methodist preachers are not militia, who will not cross the lines; they are regulars, and they must go."

The whole multitude took off their hats and gave him three cheers, to the alarm of the good bishop.

What a glorious company of youth passed before him on the holy days of ordination, when his sacred hands imposed the authority of the church. Speaking of ordination services, Nathan Bangs tells of his own. "I remember, on one occasion," said he, "when laying his hands upon a young man who was kneeling at the altar to receive the office of a deacon, the bishop, instead of commencing in the ordinary way, lifting up his eyes toward heaven, with his soul evidently under a mighty pressure, began thus: 'From the ends of the earth, we call upon Thee, O Lord God Almighty, to pour upon this Thy servant the Holy Spirit, that he may have authority,' etc., and this was accompanied with such manifest unction that the young minister was suffused with tears." On another occasion, after having completed the ordination service in Albany, Asbury lifted up the Bible, and exclaimed, with an emphasis peculiar to himself, "This is the minister's battle-axe—this is his sword—take this, therefore, and conquer." And he backed the sword with the Spirit. One day he took hold of the arm of Samuel Thomas, when he rose in the pulpit, and whispered, "Feel for the power, feel for the power, brother!"

"When you go into the pulpit," said Bishop Asbury to a class of young candidates for orders, "go from your closets. Leave all your vain speculations and metaphysical reasonings behind. Take with you your hearts full of fresh spring water from heaven, and preach Christ crucified and the resurrection, and that will conquer the world." Here you have the secret of the great preacher, who gave to the church "the legacy of his prayers." For his soul was unbound in its approach to the throne of grace, and we are not surprised to hear Thomas Ware say that Asbury's "sermons seldom reached that high and comprehensive flow of thought and expression—that expansive and appropriate diction—which always characterized his prayers."

Asbury's biographers have largely passed by his hundreds of letters, that better than state papers show him the flaming American statesman and the living ambassador of Jesus Christ; letters that shout the battle, record the victories and prophesy glorious conquest. His was the romance that found its satisfaction in the growth of the church, rejoiced when news came from

everywhere of rekindled fires, marked up conversions by thousands and caught up the shouts of saints.

Some day someone shall gather the letter-story into a bundle of life. There lie before me as I write more than half a hundred of these precious browned letters; my fingers move gently over the lines he traced, and my hand smooths the place that his holy hands pressed. "The whole continent is awake," he writes to Henry Miller. "The preachers will die in the harvest field, as it lasts all the year." Put out of the use of knees and feet, he was not put out of service, writing, "I did not fail to preach and pray, and carry my crutches on the tented conquered field of spiritual victory." Before putting the letters into safe-keeping, here is one, clearly written, to Christopher Frye, July 23, 1814, recounting the work and telling of illness extreme, and showing the soul of the great preacher:

"If the gates of death were near, they were gates of glory to me!—I go in the way of duty, the greatest soul to preach, but bodily and mental powers weakened. Oh, brother, attend to all parts of your important duty in health! Next to the atonement, and assurance of the justifying and sanctifying practical righteousness of Christ, it comforts me that I began so soon, and made such haste—and to think on the souls sent to glory! Oh the Bible Societies in Europe and America, spreading truth over all the world! Oh Africa! Oh Asia! the isles of the sea! Come home, the seed of Abraham!—My love to all the fathers and mothers in Israel. Tell them, pray on, pray on, watch on, fight, wrestle on. I remember the little children. God be gracious to us all!"

There is nothing like it in all the church in any age, this year after year reviewing the march of the Kingdom, and even to-day the words of fire burn through the parchments. This is the zeal of the Lord, this is the love of souls, this is the flame of Jehovah in an earthen vessel made glorious. This is the OUTBOUND PREACHER.

## THE MINISTER'S EXECUTIVE MOTIF

WILLIAM H. LEACH

New York City

THERE are many churchmen who feel that they would not be doing their duty if they didn't take time every about so often to protest against the growing executive tasks of the minister. They see the modern preacher in an office with a telephone at each ear, dictating to several stenographers and directing the work of many committees but in the mad rush of things having no time for study or sermon preparation. Should there be a suspicion of inferior preaching they place the responsibility upon this tendency. Should there be a spiritual dearth, it is because machinery is crowding out the spirit. At best they may be willing to grant that modern methods of church administration are a necessity to get people to church but a lamentable necessity—the world would be better off spiritually if conditions were different.

Now and then some minister frankly notifies his church that he is called to preach and that he will not compromise his calling by giving time to the details of church organization. A prominent minister has refused to sit with his officers in a meeting which had for a purpose the raising of a church deficit on the ground that that was outside of his province as the pastor of the church. He was to preach; the laymen would attend to the financial program.

The writer has all kinds of sympathy with the aims of the men who want to give themselves to their preaching and that alone. There may be here and there some who have been called for that particular task. We hear of men being hired as "preachers" for churches where the tasks of administration are divided. But it does not take a very exhaustive study of the office of "pastor" to find that the precedent is entirely against the man who would enthrone himself as "preacher" and in favor of the man who accepts the executive tasks of the pastoral office.

## PRECEDENTS OF THE EXECUTIVE

Paul as the founder of many churches very plainly placed the responsibilities of the executive upon those who pastored the churches. Paul himself was a good executive. He began where the modern executive would begin—with the personnel. He made very clear rules for the qualifications of officers in the early churches. The first point of emphasis of the good church executive is the type of men selected for the various offices.

The first lay officers of the Christian Church were men of "good reputation, filled with the Spirit and wisdom." These are not bad qualifications for officers to-day. Saint Paul in his letters to Timothy gives still further directions for those who seek office. Indeed, the letters to Timothy and the one to Titus contain far more material for the minister executive than for the preacher. There is advice on the selection of officers, treatment of the various classes in the church, payment for the presidents, the elimination of gossip-bearing, and very, very little on what and how to preach. Especially interesting in the letter to Titus is his frank admission that he has a difficult diocese to handle.

"It has been said by one of themselves, by a prophet of their own, that—

"'Cretans are always liars, evil beasts, lazy gluttons.'

This is a true statement."

The apostle might be equally frank in describing some parishes in the western world to-day.

According to Principal T. M. Lindsay there were two classes of ministration in the early church, the prophetic and the pastoral. The prophetic was a traveling ministration of men with a special preaching gift who traveled from church to church to strengthen the faith and proclaim the word. The pastoral was a ministry of oversight in the local parish. It involved teaching and preaching but also the executive tasks which would of necessity be attached to such an office. I suppose that in a sense the ancient circuit rider of Methodism might claim the prophetic ministry. But as soon as he is established in a local parish the work becomes pastoral. And pastoral duties are, in main, executive.

It is a long step from the early church to the days of Wesley and Calvin, but I select these as they head the two great branches of the evangelical church. Wesley was a great preacher but he also was an executive. He was an executive because he had to be to get more time for preaching. To relieve himself he organized his class-meeting plan. This plan in effect is not so different from the group organization of recent years which some have been so foolish to think of as an entirely new scheme. The greatest work of John Calvin was his ecclesiastical organization. Even those who cannot follow his theology admit the executive genius of the man who could so successfully put democracy in church organization. And it is that plan of organization which has given the Presbyterian Church that splendid lay leadership which has characterized it through all of its history.

This survey of the past is rather fragmentary, but is suggestive of what a more exhaustive study would support. The historic precedent is that the established pastor must be more than a preacher, he is the head—the leader—of his parish, and eventually he must be responsible for the success of every branch of the work.

#### WHAT CONSTITUTES EXECUTIVE ABILITY?

There are as many different types of executives as there are preachers. Attention to-day is usually directed at some outstanding type which involves unique advertising or sensational methods. There are men who capitalize these for the good of the Kingdom. It has led many to believe that the minister executive must, of necessity, use violent methods. He must use lots of newspaper space, introduce vaudeville into the church services, have himself called by his first name and be able to lick any politician in the city.

If the reader will draw an analogy with the business world he will see the error of this reasoning. The best business executive is not always the one who makes the most noise. He may not use as much newspaper space as his neighbor. But he knows how to handle men and knows how to put things across for results. But if he is put in a tight place he is going to seek out some method of winning.



For every type of business executive you can find an analogy in the church. I had a ministerial friend who hated every modern invention in the church. He would not even permit a phone to be installed in his home. He detested the term "modern methods." Yet he kept up his parish supervision with a hand of iron. No priest ever had more power than he. His word was law. Officers were chosen and he told them what to do and they did not dare do otherwise than he directed. Now he was an executive of a certain type although he would not admit it. I have seen men like that in the business world. Employees are only to execute the ideas of the "boss." His type is rapidly passing but it still exists in the church and business.

Every minister who takes an interest in his parish, outside of preaching, is an executive. The only question is as to the type he cares to be. One type chooses to run the church through a system and selected men. Another intends to give all of the orders himself. One will advertise and arrange special attractions. The other believes in the virtue of conservatism in such matters. One seeks "modern methods." The other prefers to work on conventional lines. But, of course, the best executive is the one who gets the best results in morale and spirituality in his church.

#### INTERFERING WITH THE PREACHING

It is a common charge brought against the complicated church machinery that it paralyzes the instinct of devotion and sermon preparation. This indeed is a very serious charge and if sustained might be the crushing argument against the executive emphasis. But fortunately it cannot be sustained. There probably is little question but that one may be caught in church machinery in such a way that no time is left for study. If one is, it is evidence of the lack of executive ability rather than the cultivation of it. It is the pride of the business executive that his desk is cleaned at five o'clock. The business man who assumes that he is so busy he must keep on through the evening hours may be a hard worker but in modern thought he is a poor executive.

The executive emphasis is to help the minister to conserve his time rather than to dissipate it. Wesley had the right idea.

He organized to make his preaching more effective. Any good church executive does that very same thing. Instead of trying to do everything he puts the machine in motion which works for him while he works for the church.

It is a fine dream some ministers have that if they will devote themselves to their study everything else will take care of itself. But it is a dream which seldom comes true. I remember asking a veteran minister if he did not think that he would preach better sermons if he did no calling but kept to his study.

He replied, "Unquestionably. But I wouldn't have anyone to preach to."

It was a clever answer but it did not give the whole truth. The average man would not preach better if all other tasks were taken away from him. His personal contacts are a vital and necessary part of his sermon preparation. What his sermon may lack in dogmatic correctness it will make up in human appreciation. After all, that is more necessary than the first.

Most of us Protestant ministers are intellectual egotists. We over-emphasize the importance of the messages we deliver. To listen to a ministers' meeting on Monday reminds one of a council of the wise men of the ages. This is no attempt to minimize the importance of preaching—except in the minds of the preachers. But the way we sometimes weigh our little philosophies and the sophistication we assume in delivering our messages must be amusing to the angels around the footstool of God.

We do need a revival of pastoral enthusiasm to atone for our boasted intellectualism. It is far more important that the minister be a shepherd than that he be an intellectual director. Perhaps our services would be delightfully unique if some Sunday we would give the whole hour to liturgy and song and not try to preach. I am reminded of an announcement of a Good Friday service. "There will be no speaking," said the announcement. Not a bad idea for many Protestant churches to advertise once in a while—if the ministers would consent to it.

But the minister must preach. But as well, he must lead. The two belong to the pastoral office. Neither can be evaded. If he has the executive temperament he can aid his preaching by

building an organization to take care of many of the details of church work. But the responsibility rests upon him by precedent and office.

#### THE MOTIF OF THE EXECUTIVE

This leads us to the motif of the minister executive. What is he trying to do? Will the motif justify the modern emphasis? We are sometimes told that the old pastor had two duties—the preaching and the pastoral—but that now a third has been added, the executive. This is an unfair diagnosis, for the executive is included in the pastoral. The pastoral could never be interpreted as merely house to house visitation, praying with the sick and similar duties.

But the minister executive has a motif not always appreciated in the past. It is not merely to get people to church. That is honorable, of course. But the new motif is to put the entire church at work building the kingdom of God.

The executive believes in dynamic expression of religious belief. He believes that most people find it difficult to find natural channels for this expression, so he, through his organizations, seeks to supply them. The preacher delivers a discourse on stewardship but the executive organizes an every-member canvass and puts the church at work on the idea. The preacher tells of the love of God; the executive sends out the people on the task of personal evangelism. The preacher talks of sacrifice; the executive gets his people together and asks them to sacrifice of their time and personality for the good of the Kingdom.

I had a letter some years ago from Dr. G. Chapman Jones, veteran Methodist preacher. Church executives were not known in his day. But in writing of his ministry he said: "I have always thought of myself as the manager of a great store. In this store there are many employees. They are all necessary to the success of the enterprise and I must show them how to get the best results."

If I sought through many pages I could not find a better expression of the motif of the minister executive. In its best aspect it is purely Christian, truly consistent and constructively helpful to church and Kingdom.

## ECCLESIASTICAL ENGINEERS

O. E. ALLISON

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THE president of one of our theological schools, speaking to a representative group of ministers recently gathered, began his address by saying that our increasing problem in church work is to make the preacher more than a keeper of machinery. He merely stated a fact; he did not condemn the machinery, neither did he offer a solution.

However, a solution must be found. It is perfectly evident that the church is no longer to be satisfied with appeals for loyalty to its own interest for the sake of self-perpetuation. There is a general instinctive feeling that such a procedure is not as essential as the propagandists say it is. Moreover, people see that the propagandists themselves are not as sincere in the matter in private life as they sound in public utterance. Private mental reservations kill public utterances. Laymen resent being classified as churchmen when the classification demands a loyalty that does not fulfill their instinctive requirements for the general good. They are not interested in the church as a salary machine. They are interested only in that which grapples with reality and are eagerly ready to give loyalty to that which is Christlike without being offensively ecclesiastical. The simple, profound, straightforward word and service that has the power of godliness as well as the form will fill a deep-felt need and answer many undefined gropings.

Ministers in increasing numbers are seeing the truth of this condition. They sense the mute disappointment when they fail to meet the spiritual hunger of their congregations. No man of conviction feels satisfied in dealing with platitudes and conventionalities. He knows when he has not spoken the word of God, and the knowledge hurts down deep in the heart. To relieve that hurt he begins to seek the why of his failure.

Honest, deep-seeing men do not condemn the people or the

word but they do condemn the system. "Too much to do—too much machinery," is the conclusion of the majority of preachers. They see it as does the theological president. "I am nothing but an ecclesiastical engineer," said the minister of a large church, "and I wonder if it is worth the while." And no doubt a goodly number of his people have the same misgiving. Such an attitude on the part of the minister and people is fatal, for, under the present order of things, there must be loyalty to the church. It would be as justifiable for us to spend all our time merely maintaining the machinery of the church as it would be to attempt our spiritual task without the church. Those who have tried the latter method have, to date, gotten nowhere.

Right at this point many ministers have been led to many conclusions inadequate for the facts. They have, for instance, protested loud and long against the "handed down programs" of the "higher-ups." As a boy on the farm I found myself one July under the gabled roof of the barn stuffing in hay where it was dusty and ninety-eight in the shade. A big husky hand kept trying to bury me. I protested and he replied that the man on the wagon was responsible. He could have used his discretion and pushed the hay aside and made it easier for me. In the same way the preacher can save the people, and usually does. However, the complaint is at heart not really against the "handed down program," but a resentment on the part of the minister against anyone else furnishing the inspiration that he feels ought to come to the people directly through himself. He resents the suggestion that his leadership is not adequate. As for the people, they are used to getting their inspirations second handed and ordinarily they would raise no objection to the "programs" from above if the minister did not suggest it. The truth is that the superior officers of our church have never desired to quench the inspiration and leadership of the individual minister. They have tried to supply an initiative that he did not have. As for programs, they are incidental. In the "handed down programs" the executives are trying to escape being meaningless figure-heads to a dead order.

Neither do we preachers vindicate our lack of spiritual power

by accusing the whims of the people. "Well, what's on?" asked a minister of a colleague late one afternoon. "Out talking to old ladies," was his reply. "I resent doorbell ringing," remarked the other. If these brothers felt that they were spending their afternoons in inconsequential ways, then they were guilty of cowardice as well as waste of time in keeping it up. If they were convinced that they were neglecting more vital tasks they were self-accused cowards in the face of possible criticism, and they were perpetuating a growing trouble for their successors. It is likely that the real trouble was that they underestimated the things they were doing because of the lack of proper objective, or else they were voicing a mock resentment to cover a genuine lack of love for labor. Either condition is spiritually serious, for there must be genuineness in the expression of activity as well as in the content of belief.

Nor can we blame the machine. The church is not over-organized. Frequently the organization is over emphasized. But when that happens we prophets are the cause of it. We have been content to set up church goals that stopped short of Christ's goals. The radio reveals what is going on. (Home-abiding preachers can now know much of what the brethren are saying.) The air is full of church talk and ethical platitudes passionlessly presented in essay nicety. One may easily imagine how the outsider gets the impression that ministers are agents for church propaganda and that "causes" have a larger place than worship in the house of God. Special days given to special interests are liable in the end to work a detriment to the interests themselves, or at best appeal to numbers of people who do not have in them the basis for response to such appeals. Special Christian interests grow out of the Christly motives of redeemed men, and their perpetuity is automatically guaranteed when the springs are flowing. There ought to be a place for the enlightenment of the church memberships on all their interests but no information about "causes" ever so good should be allowed to crowd out the prophet from the worship hour. That hour is society's one chance to deal with basic creative spiritual realities, and no man dare separate society from the church at that point. We sometimes foolishly assume that the church



guarantees the gospel. It does not. The gospel guarantees the church.

Commonest of all is that general assumption in the modern church that the minister is an office man and too crowded with detail to have time to become spiritual. Do we dare to say that we have thus accepted as final the proposition that as social organization increases spirituality of necessity decreases? If such a condition holds for the minister it also holds for the people. Do we therefore dare assume before our people that a busy man cannot be spiritual? If we do then the church will turn from us, for the church cannot, and will not, give up its busy life. We must reach some other conclusion than that a man must have a hermit leisure in order to have an adequate spiritual life, or that a minister may arrive differently from his people.

It was Luther, I think, who said on one occasion that since he had before him an exceedingly busy day he was obliged to spend two hours in prayer. He acted on a deeper truth than is commonly known. But it is a truth that may be vindicated in experience. Loud clamoring details are not as autocratic as they sound. We need honestly confess that often it is not so much their clamor that demands us as that their offer of easy accomplishment and appealing activity attracts us. Even slavery to details is a path of least resistance.

Along with these clamoring details comes the proposition, so deceptively alluring, that the first mission of the church is to get something done. We have heard much about "goals." If our superiors are guilty anywhere it is at this point. Church goals have frequently been made so prominent that the gospel goals have been obscured. We are not here primarily to accomplish things, but to develop personalities. Even flawless efficiency was never meant to be an autocrat. Men will not long consent to be cogs merely for the sake of production. The gospel demands the saving and developing of human factors. Goals in church machinery are incidental, never primary. Preachers or officials who keep them first are hirelings that watch the clock. Many a latent prophet is dissipating his prophetic powers by denying his people the chance to save their own souls in doing the work that is ruining his own

soul. Of course it is easier for a leader to do things himself than to get cooperation with others, but since when were ministers ordained for the easier path?

Just here it will be objected that it often takes more time as well as effort to get a thing done than to do it oneself. So far as immediate results are concerned that is true. Ultimately it does not hold. Great and effective churches who share the burden of machinery over the whole church are so functioning as to leave the minister to his priestly and prophetic tasks, and such churches are not always manned by paid workers either. In the long run it saves time to hold to the gospel purposes.

Then again there is a deeper truth somewhat indicated in the above reference to Luther. No doubt he discovered that after two hours of prayer many details became unnecessary and many more lost their significance. Mostly, I should say, they became unnecessary. We spend hours on getting the church attractions before the people, while Luther, and many others, have spent hours—much fewer hours—in getting hold of Christ so as to make him his own attraction. A power in the pulpit that makes people ask, "What can I do to help the church?" is infinitely superior to a voice on the pulpit that continually admonishes the people about what they must do to save the church.

But take any course we may, we are finally brought to see that there is in modern life no possibility of escaping the rush. The minister who turns wholly to his priestly and prophetic duties finds himself overwhelmed by them. We may use the time-saving service of prayer, we may delegate details to others, and even employ worthy assistants, and yet the days are crowded—too crowded for the cloister methods of spiritual life. We must give up spirituality or find another way.

Fortunately there is another way. A little study reveals that the most spiritual people have been the busiest. The Master himself found his time so taken that he had no leisure to eat. His was no hothouse spiritual method. The prophets of the church all unite to say that if we lack spiritual power it is not because we lack the time but because we have not claimed it. If we lack, the cause is in ourselves. They force us to see that leisure lacks much

of being the important factor in spiritual development which we have thought it to be. In fact in many, many cases it has no place at all. The cocoa tree hangs its fruit by a frail stem and cannot grow where the winds blow, but the oak welcomes the storm and needs it.

The root of the error is in the false dualistic notion that the development of spirituality is one task and the work of life another. Sermons and services based on that idea are abnormal and out of touch with reality. They may be impressive but they leave the real forces inactive. They separate the church from society and cultivate hypocrisy.

Turning again to the giants of the church, we find that not only did they grow spiritually amid the rush of affairs but that they rose to heights where their spirituality mastered and dictated their affairs. They became the creative centers of radiating activities. They seemed to ignore our greatest problem—that of finding time to be spiritual.

That being true, we must look deeper into their lives to find what made them independent creative agents. Numerous as are the saints in variety and versatility, they are remarkably unified in certain principles. They esteemed the approval of God above statistical credibility; they were willing to await the verdicts of heaven and incidentally have won the verdicts of history; they expected the speed of achievement to harmonize with the speed of development; they wasted no time in self-advertising or in self-pity; they appraised spiritual accomplishment so highly above personal ease, advancement, or even life itself, that the question of self was never an effective element. Living on this basis, they were in intimate touch with two realities—the heavenly spiritual order and the human social order, with the former automatically dominating the latter. He who touches both truly values each. This reveals to us that these self-determining servants of God were not self-determining at all but God-determined. They had their wills to make them his. Like Christ, they achieved by obedience. To try to achieve without obedience is futile slavery. Jesus says a group will come to the judgment with the consciousness of their activity predominant and will put in their claim on that basis,

but he will say, "I never knew you," while those accepted will be no less active, but activity will not have been their goal. Their consciousness will be centered in God. Likewise Paul speaks of futile achievement that will perish like straw in a fire.

In these days of "goals" and "efficiency tests" it is hard even to think these ideals, let alone living them, but men of God must remember that there has not been, and will not be, any change in the methods of spirituality. Some imagine that as intelligence changes religion changes. They are confused. They are thinking about the philosophy of religion and not the gospel.

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### THE LORD CAME RIDING BY TO-DAY

The Lord came riding by, to-day,  
His silver trumpets blew,  
And, rank on rank, in proud array,  
His hosts passed in review.

The winds of heaven His fleet steeds were,  
Their black manes tossed on high,  
Their steel-shod hoofs, from every star,  
Struck fire as they passed by.

He threw a largess as He passed,  
A silver shower of rain,  
With lavish hand His bounty cast  
O'er all the thirsty plain.

I heard His laughter echoing  
Among the distant hills.  
I heard His shout of greeting ring  
In rolling thunder peals.

The Lord came riding by, to-day.  
His voice rang loud and clear.  
He called me for eternity  
To be His charioteer.

CHARLES E. SCHOFIELD.

Casper, Wyoming.

## THE PAGAN MILLENNIUM

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I.—*Limits of This Paper*

No disparaging criticism of much excellent work that has been done in the study of Apocalyptic materials and compilations may be expected in this investigation. But the most distinguished scholars in the field would not claim that all questions had been answered, nor all problems solved. Further inquisition may be called supplementary, rather than polemic, or destructive of their work. But for such studies heretofore, the root-questions would hardly be discernible.

Neither is it the intention to repeat or restate the various inquiries already made into the historic setting and immediate purport of any particular piece of apocalyptic literature. Probably little can be added to what has already been done by various scholars. But certain peculiar terms and ideas appear, common to all of them, and surviving in modern times, and claimed by ardent hobbyists to be of divine origin and authority. That puts our unanswered questions immediately before us. Is a "millennium," a thousand-year cycle, a notion supernaturally originated and imparted? Or did primitive cavemen have such phraseology? Have these "millennial" terms any more finality, authority, and inerrancy than our modern industrial life accords to the rough stone implements of a paleolithic age? Those who fervidly use them stake everything upon this question of their origin and date of origin; and if the terms and ideas prove to be ages older than the special era and purpose and conditions postulated by premillennialists, the latter are refuted by their own logic: their paleolithic chronometrical terminology being then as much out of place in our times as the dinosaur or cave-bear or saber-tooth tiger would be.

Briefly stated, three questions stand out for our investigation,

as a result of the patient, scholarly studies of apocalyptic literature. Why did this ancient literature speak of "time circles" or cycles at all? Why did they not think of "rectilinear" or tandem eras, as we are prone to do? Second: why should the "cycle of cycles" be just 1,000 years, rather than any other number of years? Third: since in the "Revelation of Saint John" the Beast is recognized as Nero returning to plague the world, why should the author resort to this imagery? How could it gain acceptance among Christians, unless it actually expressed fundamental ideas of the popular paganism with which the church battled? But if the notion that a departed Shade can return after a time to raise a world-storm prove to be a fundamental pagan proposition, can we accept this notion in any form?

## II.—*A Millennium on Earth Not an Old Testament Teaching*

For the purposes of this inquiry, two scholarly works may be cited, their bibliographies being abundant. Doctor Charles has devoted a lifetime to the study of apocalyptic literature: twenty-five years to the production of his *Commentary on Revelation of Saint John*, in the "International Critical Commentary" series. Professor Shirley J. Case of the University of Chicago presents for the popular reader *The Millennial Hope*, presenting the fond dream of a better earthly day as phrased from some ancient literatures and peoples down to the present time. The two works represent the completest thoughtful estimates at present available in the respective fields. By both authors the questions above indicated are left for further investigation.

Doctor Charles (II, p. 184) observes that the notion of a temporal reign of a Messiah has no place in any of the earlier Hebrew literature known to us. The earliest expressions are in the Book of Enoch, the Psalms of Solomon, the Book of Jubilees, 2 Baruch, 1 Cor. 15. 23-28. But no duration at all is assigned to the Messianic reign in these, nor in the Assumption of Moses, nor in 4 Esdras 13. 32, 36. We first meet the 1,000-year period in Rev. 20. 21.<sup>1</sup> But in 4 Esdras 7. 28ff. this temporal reign endures

<sup>1</sup> Charles II, 143. Observe that this is one of the fragments which Charles is sure does not come from the hand of John; a view for which some support will be found in this study.



400 years; then the Messiah and all his holy companions die, and the cosmos lapses into the primeval darkness and silence. In 2 Baruch 30 the Messiah returns in glory to heaven at the close of his temporal reign, which involves a "cycle" notion. Barnabas 15. 2-8 accepts this, adding that the Son of God appears at the end of six thousand years to terminate the reign of the Lawless One, to judge the wicked, and to change the sun and moon and stars. He "rests" this seventh millennial period. Then, ending the whole cosmic order, he makes the beginning of the eighth day; that is, "the beginning of another world."<sup>2</sup> Doctor Charles observes that the thousand years is obtained by combining Gen. 12 + Psa. 90. 4 = 2 Pet. 3. 8. But this does not tell us the origin of a 1,000-year cycle; it only shows how a rabbinic mind would twist its own favorite literature in order to deduce from it a "millennium" already popularized from other sources. And these earlier millennial expressions, it will be observed, come from post-Maccabean and early Christian times. In short, before 100 B. C. Judean Messianism made the dreamed-of earthly Kingdom to be "everlasting." (Some may conclude that this is simply the extravagance of Oriental compliment.) The idea that the whole earth was not fit for it, and needed a fiery purgation, is not expressed in that earlier literature. But this only compels the inquiry, Why then did the thousand cycle come into Apocalypticism at all? And from what source did it come? Was it a catering to some popular creed? Was it due to the influence of some widely accepted philosophical or scholarly system?

But even if it should appear established for these apocalypses that 1,000-cycles came into them from some extraneous influence, this would not prove that such chronometrical ideas and expressions were unknown in the days of the great protestant prophets—Amos, Hosea, Isaiah, Jeremiah, Ezekiel, etc. Without debating the mooted character of some so-called Messianic passages, we see that these prophets think only of a perpetual Kingdom. Is this in protest to a popular notion of successive cycles? Is the popular "Day of Yahweh" in Amos 5. 18 merely one of a series of "Days" dominated by successive powers? For the ancient Oriental chro-

<sup>2</sup> See Anti-Nicene Fathers I, p. 146; and Charles, *Eschatology*, II, 248, 250f., 270f., 301f., 330.

nology named each year for some notable event: such datings are familiar more than 2,000 years before Amos. And in Assyria the method had taken the form of naming each year for a notable official of the period; and any noted year was necessarily referred to as the day or year of a certain noted man; and the return of the "happy year" of some famous one of the past would inevitably be longed for in many a time of distress. For Isaiah and his friends, an "Eternal Day" would seem the necessary and inevitable contrast. They would have to make the decision between such chronometrical expressions and the notion of an Endless Day; or would have to adopt and adapt them to their ethical objectives.

Now such adaptation was certainly the course of the early apocalyptists cited above. For the notion of millennial cycles had been spread by Stoicism through all the Hellenic world, long before the Maccabean struggle. It was current in Greek thought as early as the days of Plato. Tertullian and Origen discuss and ridicule the idea that after 1,000 years each soul lived again upon earth: each age, each city was reproduced: Socrates was again son of Sophroniscus, married Xantippe, lived in the same Athens, was tried on the same charge in the same court, etc. And Tertullian's ridicule is not spent upon the mere notion of cycles of existence, but upon "beginning again as infants! Why not one thousand years wiser and bigger?"<sup>3</sup> So Christianity, meeting everywhere chronometrical terminology that was not in the canonical Hebrew prophets, had either to adopt or condemn it. In the long debate, the outstanding fact is that the Far Eastern churches ignored or repudiated the Book of Revelation for centuries. It was no part of the Peshitto version of the New Testament, prepared by Rabula of Edessa (c. A. D. 411). It was supplied by Polycarpus in A. D. 508, for Philoxenus of Mabug; and by Thomas of Harkel, A. D. 616. But Junilius, in A. D. 581, wrote that the Orient still doubted it. Bar Hebraeus (d. A. D. 1208) counted it the work of Cerinthus or some other John: and it was not acknowledged as canonical in the Armenian Church till the twelfth century.<sup>4</sup> Is this Oriental Christian attitude to be grouped with the failure of the Hebrew

<sup>3</sup> *The Soul*, XXX-XXXI, ANF. III, 210ff. Origen against Celsus, V, XX, XXI; ANF. IV, 552.  
<sup>4</sup> Charles I, cii.

canonical prophets to use such ideas, as parts of a single significant fact? Were there ancient local ideals, irreconcilable with Christianity, which were certain to be inflamed by the book? Ulfilas said the Old Testament would multiply the warrings of the Goths. Were the tropes and portrayals in Revelation drawn from a circle of fancies and ideals that were necessarily on the index expurgatorius of the Hebrew reformer prophets and the early Oriental Church? Were they things that John himself started out to condemn? For Doctor Charles is certain that the medley in the last three chapters of our present text do not at all express the original purpose of the author, but are "secretarial conjectures" appended to a work never finished by John.

It may be observed that Josephus, in his Dissertation on Hades, does not allow any millennial epoch, but chides the Greeks for their ideas, unaware of the amount of his own indebtedness to them. It helps us recognize that apocalypticism could be viewed as consciously compromising with or as unconsciously leavened by Greek forms of expression that had been circulated in the Orient at least since Plato's day.

In the time of Edward VI, Article XLI of the English Church declared the millennium to be a "fable of Jewish dotage."<sup>5</sup> Eisenmenger, Lightfoot, Bertholdt, Milman, have expressed the idea that the arbitrary cycles are purely Jewish. But the data here presented make certain the apocalyptists' acceptance of terminology not distinctively Jewish; and the long opposition of the Oriental church, where Jewish Christians were numerous in earlier times, and Hellenic influences less dominant than in the west, must be considered.

### III.—Why the Nero-Legend Roused the Orient

It is a historic fact that during the generation following Nero's death there was a widely current popular notion that he had escaped to the East and would return against Rome with the Parthian hosts. And three pretenders appeared in Nero's name, between 69-88 A. D.<sup>6</sup> He had named April "Neroneus," or Nero's

<sup>5</sup> Collier, *Ecclesiastical History*.

<sup>6</sup> Tacitus, *Hist.* ii, 8, 9.

Month;<sup>7</sup> and the annual return of Nero's Month, concluding the world-wide vernal equinox or "Easter" festivals, was calculated to make him the returning "God of Springtime," for many thousands, instead of Tammuz, Attys, Hadad or Osiris or Jesus; which certainly must have been Nero's intention. Commentators generally overlook the point. Instead of Marduk or Tammuz, etc., rising out of "The Deep" in the mystery plays of the time, it would have been Nero who was to rise from The Deep, the new incarnation of the old Lords of Life and Spring. Those who see a fusion of an Antichrist legend and a Nero-legend may conclude that the "Month of Nero" explains the case. The fact remains that for a long time many continued to treat him with the honors of the Gods of Spring, decking his tomb with springtime flowers, and placing his image on the rostra, dressed in robes of state. Vologesus, King of the Parthians, held to the Nero-cultus; a fact whose significance is emphasized by the statement of Josephus that Parthians on their travels carried their own national and household numina about with them, acknowledging no other.<sup>8</sup> But when Vologesus desired to renew his alliance with the Romans, and sent an embassy to the Senate for that purpose, he earnestly insisted that the honors of the occasion be paid to the memory of Nero;<sup>9</sup> from which it seems that Nero must have been accepted as chief Numen of the Parthian State; that he was considered to rise out of The Deep, and that supreme oaths were sworn by him, and that a great war might be precipitated in his name at any time, by anyone "rising up" and claiming to speak for him, or to be Nero himself. Suetonius tells that edicts were actually issued in Nero's name at Rome. We should regard these, not as hints that he had escaped assassination, but must classify them rather with the announcement from the Shade of Romulus that he was now ascended on high, and must be worshiped as the Protector-Numen of the Roman State, a source of edicts and omens and oracles. (Christian scholars are familiar with the deification of Simon Magus at Rome, not long before Nero's time.) The action of Vologesus warrants our believing that oracles in Nero's name

<sup>7</sup> Suetonius, *Nero*, LV.

<sup>8</sup> Antiquities, XVIII-IX, 5.

<sup>9</sup> Suetonius, *Nero*, LVII.

were announced from time to time in Parthia; and that John's picture of the Beast allied with Parthian kings to raid the world was dealing with concrete facts.<sup>10</sup> But did John mean to picture the overthrow of literal ghostly kings? or did he set out to declare that a whole conception and picturing of future existence had to be overthrown or displaced? Those who think his work eventually garbled may incline to the latter view.

It should be emphasized that this Parthian attitude did not originate with the personality of Nero, though his insane idiosyncrasies<sup>11</sup> were sure to make a relatively primitive people think him peculiarly inspired by the gods. Parthians almost unseated Herod the Great, in his earliest years, says Josephus. Augustus really saved him. And Augustus in his autobiography says that two kings of the Parthians took refuge at his court; and he sent his own sons and grandsons thither as hostages; and both Parthians and Medes had sent him ambassadors, asking him to nominate their kings for them. Moses of Chorene in his *History of Armenia* (II, chap. XXVI) says that at the time of the census when Jesus was born, Roman commissioners were sent to place the statue of Augustus in all the temples of Armenia. But Herod demanded like honors for himself, and was refused. He sent an army to enforce his demands: it was beaten, and the commander slain, at Paknoun. Thus the mongrel<sup>12</sup> ancestor-worshipping population of this region had accepted the Roman Emperor as king of their ghostly kings, Supreme Patron-Baal of their state, some *seventy years before Nero's time*. And we may suspect that the Augustan commissioners strengthened their cause by distributing the Vergilian portrayal of the New Golden Age, in maintenance of which every Parthian enthusiast expected the Shade of Nero to ascend, to rally all the faithful against the heretics who dared question it.

But let us recognize that the above is the logic of baalism: of the cultus of ancestral and notable ghosts everywhere. Without detailing the complaints of early Christian fathers that their

<sup>10</sup> Rev. 16, 12-16; 17, 12, 13, 17, 16, 14; Charles II, 46, 47, 55, 71-74.

<sup>11</sup> Compare 1 Sam. 21, 12-15; 2 Kings 9, 11; Hos. 9, 7; Acts 26, 24f.

<sup>12</sup> A. N. F., VIII, 702. "Edessa is of the Parthians," p. 676; "of Armeno-Syrians," p. 558; "Assyrians," p. 656; "Mesopotamia," p. 696; Narses, Ner-seh at Babylon is "King of the Assyrians" pp. 662, 705. The church is "Daughter of Abgar" and "Daughter of the Parthians," pp. 712, 713, 720.

most serious obstacle everywhere was the cultus of heroized dead of high and low degree, observe records from this Euphratean region. In the "Acts of Sharbil"<sup>13</sup> we are told that Abgar, king of Edessa, of the Parthians, was "son of the gods." Moses of Chorene tells us that Abgar is a Greek and Syrian corruption of the Armenian Avak-air, "Great Man," a title borne by all the hereditary toparchs of Edessa, like "Caesar" at Rome or "Pharaoh" in Egypt, or "Gibbôr" in ancient Palestine. So our "son of the gods" means simply the lineal and legitimate successor of his deified ancestors. In the story of Abgar the Black, who wrote a letter to Jesus asking for a visit, the editor tells us that he was the fourteenth Abgar of his line.<sup>14</sup> But when Sharbil is the high priest of the local Armeno-Syrian King-cult, we recognize that every oracle is supposed to come from or through a royal ghost; that the King invoked is supposed to rise up at the call of his petitioners, to meet any need; that a host of royal Shades may come forth from The Deep, in a special emergency, just as the Middle Ages told of armies of ghostly "saints" coming to the relief of beleaguered Christians. This was all over the ancient Orient; we find it as far back as any recovered records go. But this means that all legitimate successors are "sons of the gods" and that no usurper is sure of his seat unless he can secure an oracle from "the gods," acknowledging him or can make it believed that he was guided or "inspired" by some such royal "god."

So we find Ezekiel complaining that the cult of such kingly ghosts had brought about the overthrow of Israel (Ezek. 43. 7-9). Without multiplying instances, observe that in the Tel-el-Amarno Letters the King is regularly hailed as a god, as a sungod. It is certain that such formulæ remained in use in Palestine clear down to Ezekiel's time, whether the king addressed were Egyptian, Palestinian, or Syrian, or Euphratean. Isa. 19. 11 scoffs at the wisdom of the Zoan oracles, saying to Pharaoh, "A son of the wise am I! A son of ancient Kings!" in which we see a Pharaoh afraid to move till a ghostly predecessor speaks through his "son" medium. We see Micajah jeer at such ghostly baalim, "the host

<sup>13</sup> ANF. VIII. 676.

<sup>14</sup> ANF. VIII. 652.



of heaven," claimed to be oracles of Yahweh, as a pack of arrant liars. Yahweh himself could not make anything else of them (1 Kings 22. 1-23). And popular psychology explains Elisha in the same way: a double portion of Elijah's spirit is resting upon him (2 Kings 2. 9, 15). Such is the medium-ridden ancient world. And turning to ancient Babylonia, we find the same. Among the texts published by Zimmern<sup>15</sup> is one detailing the installation of a Barû, or Seer. There must be no physical defect in such an one, even as prescribed in case of Hebrew, Roman, or other ancient seers; and he must be a legitimate descendant and representative of the ancient Kings of Sippara. These royal Shades speak through their "son." Now in the time of the last Assyrian Kings, a Babylonian named Marduk writes to his Assyrian master, that a man of the Pukudâ, or people of Pekod, has entered into the palace of Sippara and rallied a host of supporters by announcing, "I am a Barû!" In our own age we have had the Mahdi, or "Guided One." Mohammed accepted and "hodge-podged" older millennial notions, and announced himself merely the forerunner or vicar of a supernatural or "divinely led" one who was in the last days to right all things, destroy Antichrist, and convert Christians to Islam! But this "Mahdi" (Guided One) was to be a descendant of Mohammed himself! through his daughter Fatima, the wife of Ali. Many a Mahdi has announced himself in the Moslem world, claiming to speak with the authority of Mohammed: in some cases claiming the name Mohammed. In fact, among the Senûsi there is always a living Mahdi, and he bears the title "Muhammad al-Mahdi."<sup>16</sup> All this the reader will recognize as fundamentally one; the inevitable logic of baalism. We may see that an emperor-cultus planted in Parthia, and maintained by Vologesus, making the Cæsar-ghosts king of all ghostly kings, lord of the local "lords" ("Baal of the baalim, Adon of the adonim," in Palestinian phrase) had an immemorial Oriental atmosphere and soil, in which to flourish, and that the Nero-ghost was just as dangerous to Rome as the various Mahdis have been to later times. The last "Nero," appearing in A. D. 88, when

<sup>15</sup> Beiträge zur Kenntnis der babylonische Religions.

<sup>16</sup> Wingate, *Mahdism*, 2ff. Compare Gobineau, *Religions*, 340ff.; Darmstadter, *The Mahdi*.

Suetonius was about twenty years old, almost succeeded in hurling the Parthian power against Rome, and kept the empire uneasy for some time after.

A little further clarification of the logical anticipations of baalism, the immemorial cult of ancestral Manes, will make Babylonian and Assyrian personal hopes for the hereafter clearer. To see continual cultus of heroized figures of the past as the "guardian angels" of patron-baalim of the state would logically result in the aspiration of each chieftain or ruler to attain a like honored and perpetual baalship. But what means will he take to attain that goal? Victorious conquests, or beneficent services of peace? Messianism is not a Jewish peculiarity: it is implicit in all baalism; and the issue of Christian or antichristian ideals for such a "messiah-baal" is involved from the beginning; it was a personal issue and temptation in every age, in every baalist land. "Art thou he that should come, or look we for another?" is the speculation concerning every notable new arrival upon the baalist stage of that time.

So we find over and over in the cuneiform records the announcement that the King has become a *recu kinu*: "a confirmed or permanent shepherd"; a guardian angel or "patron saint" of the state, by the will of some god. Thus Hammurabi (or Amurru-apil) announces that his kingship was decreed by Ellil, Lord of the Under-Deep,<sup>17</sup> from the beginning, reaffirmed from age to age, to cause justice to prevail in the land, to destroy the wicked and evil, to prevent the strong from oppressing the weak, to go forth like the sun over the Black-Head race,<sup>18</sup> to enlighten the land and to further the welfare of the people. Recounting his achievements, he tells us that he has become a "god-protector (or divine protector) of the land"; "the shepherd of the people"; "the peace-giving shepherd whose scepter is righteous"—and all this is for "the Everlasting Kingship."<sup>19</sup> So Tiglath-Pileser I, nearly a

<sup>17</sup> The "Fixer of Fate" in the cuneiform is regularly Lord of the Under-Deep, whatever name is given him, which is of first importance as we see evil powers rise from the Under Deep in Revelation. Nergal, "Great Lion," Destroyer, remains King in Mar Jacob's Homily on Guria and Shamuna. ANF. VIII, 712, Rev. 9, 11, really states the popular lore.

<sup>18</sup> His own unshaved, unshorn Semitic people, as contrasted with the conquered Sumerians, who shaved their heads smooth. It is Jew against Goyim or Gentile; the ubiquitous racial or national conceit.

<sup>19</sup> Prologue to Code, *passim*.

thousand years later, after an unprecedented (?) military career, says that the gods have called him to a "shepherdsip on high"; "to the authority and name of Highpriesthood; to a station in the House of the Great Mountain of the lands forever!" Compare Rev. 1. 6; 5. 10; 20. 6; 22. 5; 1 Pet. 2. 5, 9. Samsu-iluna, a predecessor of Hammurabi, says that the gods have "awarded him a beneficent shepherding of the Four River-Vales forever"; while Tiglath-Pileser, just cited, is also "confirmed (or perpetual) shepherd of the Four River Vales forever!"<sup>20</sup> The peculiar phraseology of the baalist aspiration and dream belongs to another section. But we see more clearly the antithetic force of "I am the Good Shepherd! All that came before Me were thieves and robbers!" And we recognize the compliant oft recurring in letters to Assyrian kings: "Daily I pray that the gods may award thee the guardianship of the welfare and life of the land forever!" (*matsar shulme u balati*.) Perpetual baalship among the numina of the land is meant. And with this baalism or Mahdism of the ancient Oriental world before us, and one flaming enthusiast after another rising up, we can see that any royal name, like Nero's, might be one to conjure with: and we see why the Eastern Church—"Daughter of the Parthians" in Mar Jacob's phrase—for more than a thousand years regarded Revelation as a very dangerous book. We can see that the Hebrew Protestant prophets could not afford to use or adopt some of the baalist phraseology. We must recognize that nothing could be further from fact than for us to represent ancient Palestinian or Babylonian as contemplating only a shadowy, hopeless, darkened existence beyond the grave.

#### IV.—*The Thousand-Cycle Not Greek*

When we ask why this notion of messiah-baalim should eventually express itself in Revelation in terms of cycles of time, and particularly in thousand-year cycles, the Greek evidence is invaluable. Hesiod, about 720 B. C., pictures an ancient Golden Age, when men were created by the will of Zeus free from all ills.

<sup>20</sup> Literally translating *Kibru*, "river-bank." "Four Quarters of the world" is the conventional translation, presenting the expanded later dream.

They never grew old and feeble, but at last quietly fell asleep. Earth yielded everything bounteously, and spontaneously. The age ended at last by the will of Zeus. There followed the far inferior Silver Age, in which there was still some happiness; the kindly men of the Golden Age were then the ministering spirits or messengers (Greek "angels") of the gods, directing or succoring men everywhere, though shrouded in mist. (Thus he accepts the popular cult of ancient heroes, and the view that in mists and nebulae, etc., are the ghosts of the mighty dead.) And the good men of this Silver Age attain an inferior happiness as "the blessed dead" of a subterranean Paradise. Then the Bronze Age, with inferior spirit-ministries and men dragged down ingloriously to a hopeless lower existence Hereafter; then the present wretched Iron Age. But there are no recurrent cycles nor thousand-year epochs in Hesiod. Nor does the *Odyssey* give us such eschatology and cosmology. But when we ask the Christian Theodotus, nearly a thousand years later, about the guardian dead, he has the souls of the departed instructed one thousand years by those who have already become "guardian angels"; and these latter, in like manner, become "archangels"—and so on.<sup>21</sup> So his ghostly baalim or Christian saints are now arranged in cycles of a thousand years. Whence came this?

Herodotus (II, 123) asserts that the doctrine of the continued transmigration of souls through animal forms came to Greece from Egypt. "The whole period of transmigration is, they say, three thousand years. There are Greek writers, some of an earlier, some of a later date, who have borrowed this doctrine from the Egyptians, and put it forward as their own." (The Egyptian merely held that any discarnate spirit could enter for a time any animal body; a notion of all more primitive peoples.) On the other hand we find Orphism, some 200 years after Hesiod, and with Oriental elements prominent, has an individual soul-cycle of ten thousand years; but these are not cosmic cycles.<sup>22</sup> But Plato gives us this notion of a ten-thousand-year progress of souls in a classic passage in *Phædrus* (p. 248f.). He pictures the soul as

<sup>21</sup> ANF, VIII, 48, 50.

<sup>22</sup> See Miss J. E. Harrison, *Prolegomena*, 573-600, 660-674.

a bird (Egyptian!) seeking "the Plain of Truth."<sup>23</sup> "But when she is unable to follow, and fails to behold the Vision of Truth, and through some ill-hap sinks beneath the double load of forgetfulness and vice, and her feathers fall from her, and she drops to the earth, there the law ordains that this soul shall in the first generation pass, not into that of any other animal, but only of man; and the soul that has seen most of truth shall come to the birth as a philosopher or artist, or musician, or lover; that which has seen truth in the second degree shall be a righteous king or warrior or lord (primitive "hero-baalim" are less esteemed now!); the soul which is of the third class shall be a politician or economist or trader; the fourth shall be a lover of gymnastic toils or physician; the fifth a prophet or hierophant; to the sixth a poet or imitator (impersonator? actor?) will be appropriate; to the seventh the life of an artisan or husbandman; to the eighth, that of a sophist or demagogue; to the ninth, that of a tyrant. All of these are states of probation, in which he who lives righteously improves, and he who lives unrighteously deteriorates his lot. Ten thousand years must elapse before the soul can return to the place from whence she came; for she cannot grow her wings in less; only the soul of a philosopher, guileless and true, or the soul of a lover, who is not without philosophy, may acquire wings in the third recurring period of a thousand years; and if they choose this life three times in succession, then they have their wings given at the end of three thousand years."

It will be recognized that Plato has tried to accept the Orphic transmigrations of 10,000 years, and the three-thousand-year cycle Herodotus asserts to be borrowed from the Egyptians; that Theodotus' scheme of three thousand years to reach an archangelship is the same thing. And Plato continues that the more wicked, confined under the earth for correction for a thousand years, then cast lots or choose in what form they will appear upon earth; whether in the eye of animal or the eye of a man! etc. This con-

<sup>23</sup> Plato has the Egyptian "Soul-Bird," seeking Sekhet-Hetepu, "The Field of the Gracious"—those proven truthful. Sekhet-Hetepu is the name the Egyptians gave to the "paradise" in Amenti, reached by those souls in whom was found "Truth" when tried in the Judgment Hall of Osiris. (John 18. 37, 38.) But if Plato's account be in any wise approximate, the Egyptian priests at the time of his visit were modifying the summary devouring of the false soul—regular in the Old Texts—with a doctrine of further probations.

tradition of his assertion of perfection attainable in a three-thousand-year cycle is unmistakably Egyptian. The Book of the Dead has magic formulæ for "Coming Forth by Day," in whatever animal form the soul may choose for that day. And the ancient Egyptian painted eyes on the sarcophagi and enclosing "boxes" about his mummy, so that the Ka might "see" whatever occurred in its home. (Tomb robbers always "put out" these eyes, ere plundering!) Sometimes animal-eyes appear as amulets. But these perversions to us are evidence that Plato's thousand-cycle also is something that the Greeks borrowed. And Herodotus may be right in saying that it was from Egypt. All Egyptologists agree that the common-life scenes on walls of Egyptian tombs, with the ushabti, equipment, etc., mean that the Egyptian expected to continue and repeat all these common daily doings. Does not this imply that conquerors also expected to repeat their conquests, expeditions, etc.? We have important evidence that it was so.

For Origen, like Tertullian, ridicules the Stoics modification (?) of Plato, with world-cycles ending in universal conflagrations, and every person and town and institution returning to its place; a new thousand years of earthly life beginning, as already noted in Section II. And he criticises Celsus for not ridiculing this particular fantasy, while sneering at the Christian doctrine of immortality. Now it is important that Origen, native of Egypt, and himself "a son of the gods"—Hori-gen, "Offspring of Horus"—tells us that these Stoical theories were those held by the learned Egyptians.<sup>24</sup> Then the Phœnician parentage and Oriental environment of Zeno himself, founder of the Stoical school, is to be remembered. Again our "thousand-inquisition" leads to Egypt and the East.

(It may be remarked that Origen explains that this theory was connected with peculiar planetary changes, which required a thousand years to bring everything and every institution back to its original place. This points strongly to the Sothic cycle of the Egyptian calendar. Beginning the year with the heliacal rising of Sirius (Sothis), their 365-day year was one fourth of a day short; their feasts, etc., got one day behind every four years; and

<sup>24</sup> Celsus, V, XXI, ANF. IV, 552.



consequently  $4 \times 365$ , or 1,460 years, were required to complete the time cycle and bring every calendar institution into agreement with its assumed heliacal relation. This may be what the Greeks report in round numbers at 1,000; and the three thousand years of Herodotus may mean Egyptian records reaching through three Sothic cycles.)

Now reverting to Plato again:<sup>25</sup> "According to the tale of what was seen by Er the Armenian, who twelve days after he had been killed in battle was sent back to life, the soul immediately after death proceeds to a spot where it is judged. The just souls are there seen ascending through an opening in the sky on the right hand, to a thousand years of happiness, and the unjust descending through an opening in the ground on the left, to a thousand years of punishment. At the same spot also, perpetual streams of souls are seen arriving; some coming down by another opening in the sky from their sojourn in heaven, others coming up by another opening in the earth from their sojourn below. As each soul returns, whether from bliss or from pain, it goes into a meadow where it rests for seven days, before it chooses a new life upon earth. The ordinary punishment allotted to the unjust soul at death is the requital ten times over of the evil done in life; and so the recompense to the just of the good done in life is tenfold. But there are other measures of punishment also. Those whose lives have been very short are differently dealt with. Some again whose guilt has been extreme are held not to have been sufficiently punished when they return after a thousand years, and are sent back again. And there are some incurable sinners who are cast forever into Tartarus. The punishment of all who are not incurable is of the nature of purgatory, and souls generally return the wiser for what they have undergone. Conversely, the enjoyment of bliss leads a soul to make a worse choice than it would otherwise make, of the life to which it will return. If, however, the soul after being rewarded, makes a wise choice and goes on living better and better, in each successive life, and getting better and better after each sojourn in heaven, it at last escapes the necessity of taking a mortal body again (compare above from Phædrus).

<sup>25</sup> Nettleship, *Lectures on the Republic of Plato*, 613, 2 to end.

At the end of their seven days' rest the souls which have returned to bliss or punishment are brought a long journey into the presence of the three Fates, the daughters of Necessity, before whom the choice of a new life has to be made. The choosing of new lives takes place at a spot from which the whole mechanism of the universe is visible; and of this the myth gives a detailed description."

Now the points of first importance are, that this is told as the revelation through Er, the Armenian. We must collate it then with what has been said of Armenian and other returning baalim under Section III. Observing that Moses of Chorene says the foreigners of his time mulled the Armenian Avak-Air into Ab-gar, and that the deified royal ancestors were called Ariu, we may be sure that Plato's Er is the particular communicating Armenian Ar, Air of his time, speaking for all the Ariu. The pits in the vision confirm this. A deep well in the center of the shrine remains a feature of some shrines in Armenia still; orgiastic dances for the dead are held around them. At Easter Armenians still remember the dead and throw bread and salt for them into the cisterns.<sup>26</sup> Sir John Chardin 300 years ago was shown a great stone in the center of the cathedral at Etchmiadzin, which covered the pit through which Christ thrust down to hell the evil spirits that once haunted the pagan temples of Armenia. But when Smith and Dwight visited the cathedral ninety years ago, a small, splendidly curtained chapel covered or replaced the stone. In such sepulcher, in the King's own shrine, the apostle Thaddeus was said to be entombed. We may be sure then that Plato's "Vision of Er" the Armenian reports fairly the Armenian pagan eschatology of his time.

Second, this tale comes from a time nearly five hundred years before the publication of the "Revelation of Saint John." At that early time it presents life as having thousand-year cycles of bliss or pain. It presents evil men as rising out of the Deep after a thousand years' discipline, even as the Nero-Beast in Revelation is loosed for a season. It tells of some such so bad that they must be sent back to the underworld eternally, even as the Beast is in such manner eternally overthrown. Its seven-day pauses in which

<sup>26</sup> Smith and Dwight, *Missionary Researches in Armenia*, 246, 283.

returning souls select their new earthly career suggest the various seven intervals in Revelation: Trumpets, seals, thunders, bowls, etc. The author of the Apocalypse has certainly used an eschatology known to him as current in Armenia, Parthia, etc. But we must again ask, was this pagan Armenian eschatology the reason for the Eastern churches rejecting the Apocalypse for more than a thousand years?

#### V.—The "Thousand-Cycle" Not Early Indo-European

But while Greek writers show us that the notion of a "thousand-cycle" was no part of their ancestral inheritance, and show evidence of their adopting it at a very late period, in some cases from Egypt, in others under Phœnician or Armenian (?) influence, we have still to inquire if this thousand-cycle credited to the Armenians was original with them, or acquired under other influences. This requires considering the Persian at the same time.

Doctor Charles (II, 142) notes the Zend thousand-cycles; the evil serpent Azi-Da-haka being smitten by Thretona and bound under Mount Damavend for 9,000 years, released by Ahri-man and reigning 1,000 years, and being slain at last by Sâm or Keresasp. After the following renovation of the world, there would be no serpent demon.<sup>27</sup> "But since these Iranic myths belong to various periods before and after the Christian era, there is no ground for tracing any direct connection."

This is too cavalier a dismissal of the subject. Here is a 10,000-year cycle, as we saw the Orphics propound, and as Plato tried to link with a 3,000-year one in Phædrus; and successive thousands, of no definite number, Plato credits to Er the Armenian; and we shall see another Persian scheme of 12,000 years. Where were Persians and Armenians when these thousand-year notions were being shaped? The same influences that aided their shaping may have furnished Jewish and Christian fancies of thousand-cycles. The important myth of Er the Armenian was not considered by Charles, nor the enormous influence that the Persian had in shaping Judaism. When the Jew decided that the Per-

<sup>27</sup> SBE. IV, 9, note, 226, 245f.; V, 234, 297; XVIII, 110, 201; and V, 233ff., 150, XXIV, 103; and XVIII, 115.

sian word "Paradise" best expressed his "gan Eden" or "garden of the elohim," when the immemorial pomegranate of Phœnician cultus was supplanted by the "Persian citron," the ethrog of the modern Jew, which the Persian introduced from Northern India; when in like manner the "willow" in Persian times had yielded to the *Agnus castus*, also from Southern Asia; when the Persian New Year could furnish the Jew with another festival—we cannot lightly dismiss the problem of "thousand-cycles" appearing in both.

Inquiring now as to origins, we may remember that Pahlavi and the oldest Sanskrit are close together. But the notion of a thousand-year cycle is not common to the oldest literature of the respective peoples. The Persians acquired it after their separation. And we have seen that was not an early Greek possession. Accepting the belief that the original home of the Indo-Europeans was the plains of Central and Southern Russia, the broad expanse west of the Volga, we have no evidence of any notion of the thousand-cycle in that early time. That the Persians, late comers on the stage of history, name Mount Damavend as their home of the gods hints at their adoption of some older people's sacred mountain. This was surely the case with the Armenians, who brought the name Aryavarta, "Sacred Land," with them, and applied it to their local mountain—"Ararat," as we call it.<sup>28</sup> Now it is an outstanding fact of the cuneiform records that the "Ur-Artu," or Armenian peoples, do not appear in this mountain region till near 1000 B. C.; wresting from Assyria the regions subdued by Tiglath-pileser 1, a century or more earlier. But these Indo-European folk have no literature, no writing of their own at this time. When their kings begin to write inscriptions of their own, they employ not only the Assyrian script, but the Assyrian language; adapting the script later to their native speech. They accepted Assyrian gods, but greatly modified them. In the apostolic days Nebo and Bel had become Sungod and Moongod at Edessa. Ishtar the Armenians had identified with their Atha, making Athtar-Atha (Greek, Atargatis), and the old licentiousness continued in honor of Tarata, or Tharatha. The old tale of the destruction of the Sumerian city of Shurippak by a flood, the Armenians had popu-

<sup>28</sup> Schoff, *The Ship Tyre*, p. 91.

larized and fitted to their new holy mountain, which they called "Ararat" (Arya-Yarta). This illustrates their adoption of a culture several thousand years older than their advent in that region.

Similarly the Persians, "Parsua," probably pushed southward into the northern borders of Elam, about the same time. But we do not actually hear of them until the overthrow of Elam by Assur-banipal, about 645 B. C., when they press southward into Susa, "Shushan the palace" of the book of Esther. But Elam had ruled Babylonia before Hammurabi made Babylon his capital; and Assur-banipal tells of recovering trophies carried off by Elam from Assyria, 1,635 years before. The immediate point is that cuneiform writing, literature and culture had been in this region for more than two thousand years ere the Persian occupancy. Then the Kash-shu, or Kassites, a highland people on the northwest of Elam, and 150 miles north-northeast of Babylon, had overthrown Hammurabi's dynasty, and ruled the land between 2000-1500 B. C., adopting its culture. But this again is another adoption of the cuneiform culture in these mountains more than a thousand years ere their occupation by the Persians. Then Cyrus, when he appears in the records, is a vassal of Babylon and King of Anshan, the highland region between the Kassites and the Elamite capital; about 150 miles northeast of Babylon. And in these regions dominated for millenniums by the cuneiform culture the Persian appears without literature, without writing; like the Armenian, he learns to adapt cuneiform writing to his speech, as the Medes also did. The reformer Zarathustra appeared shortly after (?) the Persian occupancy of Elam. The Parvenu Persians had no system of doctrines, no astronomy or astrology. They eagerly listened to the lore of the Chaldean "astrologer."

Recur we now to the Persian myth, curtly dismissed by Doctor Charles, of an evil serpent, Azi-Dahaka, under the mountain, bound by the hero Thra-êtona for a thousand years. It is a garbling of the ancient Sumerian legend of Etana and the Eagle. The eagle complains that the serpent in the mountain is destroying her young; Etana complains that he has no children, and seeks the plant of Birth. Advised by the Sungod, Etana agrees to aid the eagle against the serpent, if the eagle will bear him to

the heaven-garden where the Plant of Birth grows. The Birth-Numen in Semitic lore being Athtar, identified with Atha, gave Athtar-Atha (Greek, Atargatis). But in the Persian period we find Athtar-Atha shortened into Thar-Atha. The same treatment of Athatar-Etana, who masters the secret of birth and binds the serpent, gives us Thra-Etona. The Sumero-Babylonian origin of the Persian myth is clear.

For a Persian version of the serpent legend, not noticed by Doctor Charles, says that Azi-Dahaka, or Zohak, was a king of Babylon, who lived a thousand years. He had two serpents growing out of his shoulders, and devoured men every day. He was finally "slain by the brilliant Feridown"—the Thraetona of the earlier speech. That the Persian dragon is the one of Babylonian legend is here directly asserted. The priestly figure bearing two serpents appears in the art of Babylonia as the ancient legendary Sumerian King Nin-Gish-zi-da, millenniums before Zoroaster, and has been carried in Persian times into the art of the Indian frontier, as Ferguson has shown. Two thousand years before the Persian supremacy Nin-Gish-zi-da is portrayed by the Sumerian King Gudea as bearing a staff twined with two serpents. And this emblem nearly two thousand years later appears in the art of Greece and Rome as the Caduceus of Hermes-Mercury, still surviving in our \$. A Persian might easily mistake Gish (or Is) for the character A, making the A-zi-Da, of his Babylonian serpent-king. Observe that the thousand-cycle of this Persian myth is the length of life of a Babylonian cultus-king. Human sacrifices seem asserted.

Again, instead of the 10,000-year cycle noted by Charles, Yasna IX. 4. has a scheme of 12,000 years, of four periods, 3,000 years each. But this means that the Babylonian sexagesimal year has been adopted by the Persians, putting a thousand-cycle for each month. It is not the primitive man's year of "thirteen moons." The solar-agricultural Babylonian year is one basis of the scheme. That it is a late scheme is shown by its making the present fourth era, the time of the final battle, to begin with the coming of Zoroaster, and to end with the triumph of his seed.

The scheme pictures the first period as one of a purely spirit-



nal creation. Bodies are intangible, and untainted by evil (a notion appearing also in Semitic lore). The second period is one of a material creation, ruled by the will of God. The third is one in which the Prince of Darkness grew aggressive. It began with the Golden Millennium of Prince Yima, who directed that the purest seed of all living things be collected into a four-square Paradise, as long as a riding-ground on each side; tightly closed till the final destruction of the world's wicked. Then the world would be repopulated by means of the "pure seed" of all things preserved therein (Jer. 31. 27). But during the millennium of the formation of this foursquare home of the pure, the world outside waxes worse and worse; and the following millennium, ere the advent of Zoroaster, the Prince of Darkness reigns supreme.<sup>29</sup> With this foursquare millennium-lasting Holy Land, with an increasingly evil world outside, compare the foursquare city into which the glory and honor of the nations is brought, while all evil abounds without (Rev. 21. 16, 24-26; 22. 14, 15). No one would assert the entire independence of the two portrayals. Which is the borrower? We shall probably decide that both have borrowed from a third source; and that source the Sunepo-Babylonian. The name of Yima as lord of this garden, will seem decisive to some. For the divine name Yau or Yahu shows derivative forms in ancient Palestine and Babylonia: Yami, Yama, appearing in both regions, 1,000 to 1,500 years before the Persian advent in Elam. The ubiquitous Arameans would vocalize Yama as *Yema*. So again we have evidence pointing to Babylonia as the source of the Persian and Johannine schemes: the "garden of Yahu"—Yama with its "seed of life" (Gen. 2. 15; 12. 10; Isa. 13. 10) becoming the garden of "Yima the Brilliant One": and Zarathustra made the new messiah, ushering in the millennium that follows that of Yahu-Yima. And seeing evidence of the Babylonian origin, we must think the thousand-cycles an integral part of the legend as it came to the Persians.

<sup>29</sup> Vendidad, II, 27ff.

[TO BE CONCLUDED IN OUR NEXT ISSUE]

## MISSIONARY STEWARDSHIP: A NEW PLAN

JOSEPH DUTTON

Sault Ste. Marie, Mich.

(PREFACE—This article is a rich revelation of a fresh method by which the Christian Church can meet its constantly increasing responsibilities in the expanding realm of World Service. The Editor would call special attention to some features of the proposed program. 1. The specific missionary value of the suggestions. It is more than medical work; it is real evangelism. 2. To its value in winning more men into church activity. It will lead many of our most scholarly laymen into active missionary work. 3. To the further possibilities of enlisting all qualified laymen of the church who might be abroad in the merciful endeavor to promote better international understanding and good will. Should not every intelligent Christian man who goes round the world make himself a messenger who carries both healing and holiness? Our readers will notice that JOSEPH DUTTON has most modestly stood in the background and given largest prominence to the able address delivered by his friend, RALPH HARRISON PINO, M.D., before the Medical Missionary Conference in Baltimore, February, 1926.)

IN these days of "wars and rumors of wars," when international misunderstanding prevails, I want to submit for further consideration some suggestions made by a physician, one of the laymen of our churches, apropos of the proposition that the church should wield a great influence in the matters of war and peace and Christian influence.

Doctor Pino speaks of the use the church could make of his own profession, but he also believes that responsible, devoted laymen from all lines could be used very powerfully to enhance a truer understanding among the nations, through their church machinery.

More and more the nations through government and commercial agents seem to distrust each other. Might our laymen in their travels abroad not serve as true ambassadors of the people? The mind of the Orient seems to be arming. Speaking from the standpoint of the physician, would it not be wise to offset as far as possible the toxins of militarism by the antitoxin of friendship? For now is the time to cultivate friendships before the Oriental

masses become so imbued with malice toward the Occident that friendship might cease to function.

I quote:

"It would seem that the problem of securing the cooperation of the medical profession in general in medical missionary work is largely a matter of the proper presentation of the subject. There are few standard folks in any line of endeavor who do not really covet the privilege of having some part in so philanthropic an enterprise as missionary work. I believe this is true of representative men of every legitimate line of endeavor, but, since we are discussing medical missionary work, I will give some examples as they have come to my attention among medical men in Detroit alone.

"First: Doctor A is a man I would judge to be about fifty-five years of age. He is an active member of the Presbyterian Church and is professor of his specialty in a Class 'A' medical college; he was recently president of one of the largest County Societies in the world. He is one of the most highly respected and one of the most influential men in medicine in Michigan. He is successful in Christian manhood, in his profession and in his finances. He made the statement in my hearing that the regret of his life has been that he did not, in his early life, become a missionary. I asked the doctor if he would be willing, through proper credentials of the Mission Boards, to visit a few of the mission hospitals at his own expense on his next trip abroad, to learn what he could of the medical missionary problems, if nothing more, or, if possible or feasible, to spend a few days helping a little in the work of his specialty; his answer was, 'Yes,' and for the first time in his life since he seemed to have passed the stage of becoming a lifetime missionary, he had a ray of hope that after all he might be able to contribute something personally to the missionary cause in his line of work.

"Let me name another: a man sixty years of age, a general surgeon, a member of the Presbyterian Church, Emeritus Professor of Surgery in the Detroit College of Medicine, head of Base Hospital 17 in France during the war, honored by surgical societies far in excess of the average, and still conducting one of the largest private surgical clinics in that part of the country. His answer to whether he would contribute his share by going himself was very definitely positive. He is a wealthy man.

"Another whom I would name, whose reputation ranks among the few highest in Roentgenology, whose standing morally and scientifically is irreproachable, who is a strong member of the Congregational Church, and who can amply afford it, answered me thus to my query: that this coming summer he expects to visit the Mediterranean region, that nothing would add more interest and satisfaction to his trip than to serve in any capacity that he could in the name of the Mission Boards.

"Gentlemen, I can triple these offers from Detroit. My judgment is that there are not less than ten men who would qualify to your fullest satisfaction in Detroit alone, and my opinion is, there are more. Let

us suppose that there are only five. Then let us suppose that there are ten cities in the United States who could produce only five such men. That would make fifty. It might take some few years to bring very powerfully before the medical profession of America the importance of missions in general, and still longer to obtain much supporting effort relative to medical missions. However, is there any doubt that, if fifty leading doctors were to go out to Mission Boards, a very substantial interest would begin to grow? If a doctor happens casually during his travels to visit a mission hospital, he comes home and tells about it. If he attends a church, he tells about his visit to his church friends, and does it with some enthusiasm. Suppose he has been definitely invited by an authoritative commission, recognizing his ability and influence, to make such a visit and report his findings, criticisms and recommendations, his interest would likely become enthusiastic, definite and purposeful.

"Suppose his pastor would ask him to report his impressions at Sunday night service, or before the Men's Club, and to head the committee in his church on Medical Missions? What would be happening to the interests of these fifty men if they were thus spending money and time and influence in your behalf? Missionary support financially depends on selling its proposition. Thus far in this discussion, I think our fifty men would be sold, if it should merit their purchase. Like Stanley they would have gone technically to find Livingstone, but would return converted men to the cause of mission work.

"We would hope that it would be also especially stimulating to the mission hospital and doctor. It is, of course, pre-supposed that any man going out as a representative of the Boards would qualify. I mean to say that only such should go as would be of definite help, who might have some wholesome suggestions, and some inspiration to give. If an X-Ray man went to a hospital where there was X-Ray equipment, he should be able to give some helpful suggestions about X-Ray treatment and diagnosis. If the X-Ray man visited a hospital without X-Ray equipment, he would be stimulated to do what he could at home to see that the hospital had a machine. Only general surgeons, medical men, or specialists would qualify, except that they were recognized as being able to hold instructive clinics whether at home before their own medical societies or abroad in a hospital whose staff might be composed of but one doctor. A distinguished general surgeon from Detroit, whose presence is constantly sought before surgical clinics, who is an influential member of a large Detroit church, spent a holiday abroad last summer. I received a card from him, from India. Another Detroit physician, a warden of the Episcopal Church, a popular and influential man, who is sought for public addresses because of his ability as a public speaker, only recently returned from a trip extending from the Mediterranean to Capetown. It happened that in this party besides the doctor there were two respected business men who were millionaires, and a third, a prominent lawyer, who had left in his custody a large amount of money to be used at his discretion for some hospital purpose. It occurs to me as a

great waste that these trips were not capitalized if but for a day in the interests of the Mission Boards. Your imagination needs no stimulation as to the circle of influence about such a visit, especially of the sum total, if these influences were organized to a definite purpose, and it would appear to be only good Christian stewardship for the Mission Boards to be on the lookout for the opportunity to invite such men to the altar of missionary endeavor, for many such are waiting to be asked to lay down in worthy places their gift of friendship and helpfulness.

"A friend of mine, Dr. Harry Boyes, from Tripoli, Syria, has just returned after six months at home. I have observed him carefully. During the days he has worked hard with a general surgeon in Detroit, attempting in every way possible to perfect his surgical diagnosis and technic. Nights and week-ends, he and his wife have given over seventy-five lectures and talks before church organizations. A practical, hard-working surgeon said to me, 'It is a shame that that young man should have to be doing his own persuading of the public of the good work he is doing, when he is so anxious to spend more time in perfecting his technic.' It is essential that Doctor and Mrs. Boyes should appear in their own behalf; they alone can give their message, but, gentlemen, if he were introduced from the platform by a fellow member of the American Medical Association, a man well known in his own city, who could state that he had been there, who could make an introduction timed with enthusiasm and persuasive because he had been there, an arm of fellowship would be felt by Doctor Boyes that would make the distance shorter back to Syria, and, I believe, better financed.

"A young surgeon of my acquaintance who has both M.D. and D.D.S. degrees from one of our leading universities, who is a staunch member of the Methodist Episcopal Church, who faithfully teaches a Bible class, who has an unusual practice in oral surgery, stated to me a few days ago that in ten years he hoped to go to China for a year or two because of the large amount of hair lip and cleft palate work there. By that time, he will, in my opinion, be one of America's best oral surgeons. On discussing this subject with him, he stated that he would be delighted to do something along this line for mission hospitals at that time, and the practicability of it so appealed to him that he stated that if in the development of the plan he could be of any use in sponsoring a Committee of Oral Surgery, he would be delighted to do it.

"A few weeks ago we had as a guest in our home Dr. George E. White, formerly president of Anatolia College, Marsovan, Turkey, who is now rebuilding his work at Salonica, Greece. He was visiting a friend of his who is now a highly recognized man in the dental profession in Detroit. Through Doctor White, I learned that this doctor had come to Doctor White as a young boy, had graduated from his school, became an instructor there, then later came to America. He intended to study medicine, and return to aid Doctor White in his work. The need for dentistry in his mission field seemed so great, however, that they decided he had better study dentistry. He came, graduated at the University of Michigan, and was made an instructor at the university because of his scholar-

ship and fine work. While there, he was president of the Cosmopolitan Club, was very active in his fraternity, and he has recently been the chief instrument in raising \$75,000 for his fraternity. He is highly recognized in his profession in Detroit, being a member of the Council of the Wayne County Dental Society, and is sought for his clinical work at dental meetings. He is one of the directors of the Detroit Union League Club. I mention these various things only to emphasize the high caliber of the man, and the high recognition he receives both in his profession and in civic and philanthropic affairs. The upheavals in Europe have quite precluded his return, though much of his earnings go back to his people. If there is a present or future need for any help from the dental profession of America, this man has the ability and the inclination to sponsor such a thing. He expects to visit Europe and Asia in a year or so, and if he could make any survey that would be of any value, he would be glad at his own expense to give some time to it. I have mentioned these last two cases chiefly as evidence of the willingness of younger men in the medical and dental professions to put their shoulders to the wheel, if by any means they may be of help in promoting the work of foreign missions.

"After distinguished and also financial achievements of Christian physicians of recognition, there is a longing for philanthropic achievement, a better way for the fulfillment of which I cannot conceive than in lending their influence in helping you folks in the accomplishment of the work you have given your life to. Does it not seem that the offer should be capitalized to the point of helping to enhance missionary activities and better international understanding?

"I do not know of just the influence of Christian missions on ultimate world peace, but a closer understanding of these outlying nations by highly respected and influential citizens, if you wish, should help a little in fostering a spirit of good will.

"Details of a working plan cannot be discussed in this short paper. I believe it is not a difficult matter, and, remember, we are discussing an added and possibly large department to the work of foreign missions, the only cost of which would be some added clerical help among the Boards, or possibly more work to those already employed. Something of what could be done in the field of medical missions we believe also applicable in other lines.

"Only very carefully selected men should be chosen, but those so chosen would have a lifetime honor conferred on them as diplomats of the people, through the church, in Christ's name, carrying our friendship, our helpfulness in pursuance of mutual understanding and peace."

Can any reader of this article deny the prophetic tone in this plan? Objections and difficulties there may be! Certainly! The historic "hay-stack" group of missionary-minded youths of long ago did not in a day gain the attention of the world to what has, since become recognized missionary procedure.



Can any reader of this article suggest any good reason for doubting that in a decade hence this plan may be universally adopted by all Mission Boards? A growing international consciousness calls for this very thing. The gradual disappearance of interdenominational misunderstanding, and the merging of missionary endeavor into a more common and mutual method of administration is in the air. I appeal to all Boards and to all missionary-minded laymen to give this plan a full and fair chance under conditions that shall be the most favorable for experimental success.

Regarding the plan, the prophets of the Seven Seas, Mott, Stuntz, Oldham, Grenfell, all speak most favorably with one voice; shall not the prophets in a score of missionary offices along the Atlantic seaboard come to like agreement? To-day in America, broad-minded surgeons and specialists along all lines will respond to the call when that call shall come from a sufficiently united and authoritative source.

And as Doctor Pino suggests, ultimately may not carefully selected laymen from many lines of endeavor serve as ambassadors of the people of America through the church, to carry on diplomatic relations of peace and good will? Foreign missions and the Y. M. C. A. serving as the machinery, and their missionaries and secretaries as the middlemen to introduce true America to true China, to true Japan, and to all other countries, if by any means the possibility of a yellow peril, or any other kind of a peril might be prevented, if by any means the mistakes of governments and of commercial interests might be modulated by a man-to-man acquaintance.

LATER.—Following the Baltimore Conference a representative of the Medical Department of the Board of Foreign Missions of the Methodist Episcopal Church, Dr. D. D. Vaughan, and Doctor Dodds, representing the same department of the Presbyterian Board, went to Detroit to be the guests of Doctor Pino at a dinner at which twenty of Detroit's leading medical and surgical specialists were also guests.

At this dinner the finest enthusiasm prevailed regarding the entire project now coming to be known as the "Pino Plan." Dr.

Chester B. Emerson, pastor of the First Congregational Church of Detroit, met with warmest appreciation when he spoke to the proposition that every well-established physician in Detroit should either have a personal representative in a foreign hospital, or should by personal visitation contribute to the extension of medical knowledge over the world. Other dinners of a similar intent are being planned. The leaven placed in the lump five years ago is now working with amazing rapidity.

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### THE LIGHT OF LOVE

I know two lips  
That breathe in prayer for me—  
Bearing this soul of mine  
Nearer to Thee.  
I know a soul that pleads  
For me to Heaven,  
Asking that grace  
To my own may be given.  
Without this intercession  
My life would hopeless be,  
I know a life,  
That only lives and loves for me!

O Love, that calleth me,  
My life I give.  
Take it, and leading me,  
Teach me to live.  
Only thy Light  
I need to see the way,  
Only thy Voice  
To whisper day by day.  
Thus, hand in hand, we journey on—  
Our quest, the same,  
Seeking to reach the City  
Whence all Love came!

HENRY CHARLES SUTER.

Marion, Mass.

## EDITORIAL DEPARTMENTS

### NOTES AND DISCUSSIONS

#### BIMONTHLY BREVITIES

PROBABLY the problem of prohibition is more vital to a democracy than to an autoocracy. Political power in many American cities has been largely lodged in saloon and the drink traffic. Before the Eighteenth Amendment came into force saloonkeepers and the brewers and distillers back of them had more influence on the government of many cities than all the ministers of religion or the teachers of youth. Misrule had its throne behind the bar. Alcohol poisons not only the life of an individual but the blood of a nation.

MERE modification of the drinking custom of a people is utter nonsense. The beer and light wine theory is an utter fallacy. The victory of temperance cannot be reached by continentalizing America. We Americans must refuse to adopt such foreign customs. Alcoholism is the peril of modern Paris with its preference for wine and Berlin with its appetite for beer. Visit the cafés on the Paris boulevards and read Emile Zola's horrible tale, *L'Assomoir*.

REMEDIES for intemperance must always be twofold: Keep the man from the drink and keep the drink from the man. Both moral and legal methods are necessary, abstinence and prohibition. These remedies must work together. It is disgraceful that the church should imagine that an amendment to the national Constitution was all that was necessary to end intemperance. All that such laws are worth is to give religious methods a better chance. It is hard to keep men from drowning while others are pushing them in. Nothing but a spiritual law in the life will make anyone absolutely safe.

PROHIBITION is not a sumptuary law, as it is often ignorantly called. It is a proper exercise of the police power of the State, that power by which it intervenes to prevent a contingent evil.

While what is called police power always involves a wholesome limitation of what is called personal liberty it creates a wider social liberty. The State is a police of morals, health and philanthropy. All these are checks to license, but the State has not only the power to punish crime but to prevent it and to lessen human suffering.

PROHIBITION has doubtless been a partial failure in certain sections of our land, but not more so than the laws against murder and theft. *Fewer murderers are proportionately punished in America than violators of the liquor laws.* Yet we will neither repeal criminal laws nor the Eighteenth Amendment. Moreover, it is not a violation either of democracy or of States' rights to deny to State legislators or by a popular referendum some modification of a Federal law which has been justified by the courts. Voters and legislators are not judicial authorities. They must obey the Constitution, and not commit perjury on their oaths of office or play treason on their citizenship.

A PROPHET gets his message from God and not from the people. Some laymen may have enough prophetic spirit to properly advise their pastor what to preach about. But ordinarily the physician does not ask his patients to suggest what remedies he shall prescribe. The sermon should come straight from the heart of God to the soul of man.

INTERCESSORY prayer gives breadth of vision. Purely personal prayers are in danger of becoming narrow; we pray too much in the valleys and not, like Jesus, on the hilltops. Intercession gives broadened sympathies and far-sighted faith. It removes prejudice. It hushes political hatred when we "pray for kings and for all who are in authority." It levels sectarian barriers and silences religious controversies. "Praying always with all prayers and supplications in the Spirit and watching thereunto with all perseverance and supplication for all saints." Prayer conquers personal enmity and brings a blessing even to those enemies who hate and fight us. "Pray for them that despitefully use you and persecute you." The Christian by prayer becomes a world citizen. He can be omnipresent by his faith. This can touch every soul on the earth. It crosses the seas, scales the mountains, walks the

blind ways of the desert, penetrates the forest, threads the city streets and finds the solitary wherever they may be. It is our radio to broadcast God's goodness everywhere.

STEWARDSHIP has its place in every trait of religious character. An enthusiastic propagandist of this new element in Christian life declared that it could be preached from every text in the Bible. Even that favorite passage, "The Lord is my Shepherd," makes us his sheep and gives him a right to shear us! Better still, stewardship can rise to partnership. Our Master should share all our life's purposes, activities and achievements; we must see in him the owner of all we have and are.

"PLEAD thou my cause." How audacious for the criminal to demand that the Judge become his advocate! Yet how true it is that, when we can say nothing in self-defense and all other created voices are silent in our behalf, we can get God to speak for us. As in the case of the Prodigal Son, our Father will silence our confession with his kiss. So faith reaches past and beyond the criminal's call and higher than the encompassing clouds of condemnation, out into the realm of changeless Love, higher, deeper and wider than all the reach of law and justice. "Wouldst thou be safe *from* God, flee *unto* God."

A HABIT of criticism is a spiritual irritant. A horse can carry five hundred pounds of barbed wire on his back, but half an inch of it against his nose would drive him frantic. Try to bear the sin of the world as Jesus did and it will cease to irritate us so much as it does when we simply fight it. After all, only a Redeemer has any right to be a Judge.

"ADORNING the doctrine." We ought to so live as to make religion look lovely. Some tolerably good people only succeed in making it appear disagreeable. The glory of the Gospel is enhanced and beautified by the ornament of a holy life. Doctrine is truth in the rough, like the uncut diamond or the unpolished marble. The holy life is the diamond all aflame with the results of the lapidary's skill; it is the marble touched to noble meaning by sacred sculpture. There is no life so lovely and no duty so common that they may not add a fringe of beauty to the wedding robe of the Bride of Christ.

MODERN fastidiousness sometimes shrinks from the awful mystery of the blood. And many of those who are loudest in proclaiming "God is love" are frequently the first to forget that blood symbolizes love in its highest expression. Love is at its best in sacrifice. So his blood is everywhere in nature, history and life, and most of all in grace. The Lamb was "slain from the foundations of the world." Love is everywhere. It sprinkles all the lintel posts of creation, and Jesus has carried it into all the heavenly places. For love in the Divine nature means sacrifice just as it does in man.

"REPENT, for the kingdom of heaven is at hand." No wonder that men were stirred up by this message of John Baptist. Preach a theory or a ritual and you will trouble nobody, but repentance means revolution. Yet there was cheer as well as warning in this sermon. He spoke of a great to-morrow, of a "good time coming." It was no wail over the past, not a dirge of defeat, but an overture, a prelude to the splendid oratories of redemption. His voice thrilled with an inspiration from the unborn ages. Blessed are the preachers whose voice is the harbinger of a better day; they are sounding the keynote and writing the score of the final jubilee.

"YE must be born again." To the self-righteous Pharisee, the message is "You *must*," but to the despairing sinner, more tenderly, "You *can* be born again." God's promise of the new birth is something stronger than human heredity and mightier than the force of nerve cells. He can break the claims of habit and make us new creatures. Let no man hopelessly say, "It is no use for me to try; I was born *so*," for "ye *may* be born again."

"O God, for a man to arise in me  
That the man that I am may cease to be."

TRUTH gets its real power from personality. It is not merely what men of genius say but the way they say it that makes their words revelations. Back of all literary immortality is creative personality. So it is with religious truth. It may be and too frequently is taught mechanically and by hearsay, but in the true sermon there must be something more than doctrinal truth; there



must be moral contagion. Men are hungry for more than principles; they want persons in whom they can see and feel life. Truth should be taught. It should be carefully wrought out by the brain, but it cannot be effectively forged in the intellect until it has been brought to a white heat in the furnace of the heart. When Paul told a young preacher, "Take heed unto thyself and to the doctrine," he did honor theology, but he made personal life primary to that noble science.

SOMETIMES the Bible is called "the dear *old* book." But it is really the most modern and newest book of all, contemporary and permanent like all good things. Much in it is more up to date than anything in this morning's newspaper. It can say "I Am" as does the Living Word. It is a young book. The dew of the morning is upon it and the angels of the resurrection blow their trumpets above its pages. It is more than a record of old yesterdays; it is a book of hope, of the promise of to-morrow. It is bright with the radiance of still unrisen suns, rich with the sweetness of unripened coming summers, and opulent with the golden wealth of still ungathered harvests. It may be Old, but it is more New.

VACATION folks are too often religious slackers. Keep up the full program of worship in the country, on the mountains and by the seashore. If there is no church or Sunday school near, have one in your own rooms, or, better still, organize them in the community where you are stopping. Do not close the church in the summer or at any other time because of small attendance. The purpose of public worship is not primarily to reach many with a message, but to present the perpetual sacrifice of praise and prayer upon the common altar of devotion. This does not require a crowd. Keep the fires of God burning the whole year round.

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## MODERNISM AND FUNDAMENTALISM

METHODISTS, who have always emphasized personal religion rather than traditional theology, are not greatly concerned in the bitter controversy now going on between the so-called Modernists

and Fundamentalists. "So-called" is a necessary adjective, for much of Modernism is made up of mischievous negations and there is a false Fundamentalism which can only see in Christianity certain dogmatic propositions. Perhaps both words need suppression on account of their meaningless use. Certainly this utterly irreligious controversy should be stopped. It is not the pious people who are fighting it.

The word "fundamental" especially should not be applied to Christian Doctrine. Saint Paul uses the word "foundation" only as to the person of Jesus Christ (1 Cor. 3. 11) and to personal experience (2 Tim. 2. 19). Richard Baxter, that very liberal but deeply spiritual Nonconformist of the seventeenth century, says, "The word 'fundamentals' being metaphorical and ambiguous, the word 'essentials' is much fitter." And John Wesley confined essential opinions to those which were the root from which the religious life grows.

Here are five books which go from the extreme modern left in the first volume to the farthest right in the last one.<sup>1</sup> But the word "right" in the moral sense could hardly be applied to either.

*Progressive Christianity* is an ably written and interesting work, well worth reading simply to find out the attitude of the more intelligent Unitarians toward the present theological situation. Unitarians are mostly men of culture rather than of knowledge. Vrooman, however, has much culture and considerable learning. But he wholly mistakes or misstates the real doctrine of the Person of Christ as held by the new orthodox when he describes it as "pseudo-Unitarianism." It is not Unitarian to discard Christological definitions which were borrowed from Greek philosophy and still to find in Jesus the only full revelation of God in nature, history or life. To use the practical reason in theology is no abandonment of spiritual reality, for the concrete facts of moral value are worth far more than all speculative abstractions. To fully review this rather fascinating mixture of heresy and real religion would require a volume almost as large.

<sup>1</sup>*Progressive Christianity*, by William A. Vrooman; *Do Fundamentalists Play Fair?* by William Mentzel Forrest; *Fundamental Christianity*, by Francis L. Patton; and *What Is Faith?* by Gresham Machen, are published by the Macmillan Company, New York; *Modernistic Poison and the Antidote*, by A. V. Babbs, is published by the Pentecostal Publishing Company, Lexington, Ky.

It can be commended to all those who have sufficiently mastered modern philosophy, Biblical Criticism and theological progress not to be misled by its subtle radicalism.

Professor Forrest is both savage and smart in his indictment of the fakir side of Fundamentalism. His ten charges of unfairness are fairly sustained. When he indicts the ultra-orthodox as utterly unfair in denouncing evolution as being opposed to the biblical story of Creation and yet accepting other modern scientific theories, geological and astronomical, which are utterly different from biblical statements, he does make a point. And the same is true in his successful proof of other contradictory attitudes, such as the verbal infallibility of a Bible, when we do not have the original text and the readings we possess are varied. But this book is too hot to be comfortably convincing to everybody. While he uses his big stick most vigorously and sometimes successfully, possibly "Play Fair!" will not wholly apply to all of his own positions. Yet it is an exciting and entertaining work. When both Modernist and Fundamentalist play fair the fight will be finished.

We who are Wesleyan Arminians cannot coincide with all the opinions of Dr. Francis L. Patton. But no one who possesses the Christian spirit can either know or read him without both affection and admiration. He is pleased to say concerning the two types, Fundamentalists and Modernists, "Speaking for myself, I confess that I do not wear either of these labels, for I am enough of a modernist to feel that I have a right to live in the twentieth century and too much of a fundamentalist to renounce my heritage of faith for the sake of being in fashionable company." And he is largely right. Approaching ninety years of age, at his home in Bermuda, he has largely mastered the philosophy and the theology of the present generation. He presents the views of the liberal thinkers of to-day with perfect fairness and yet holds strongly the main doctrinal positions of many centuries. He is so scholastic that he does not sufficiently perceive that the intellectualism of pure reason has largely become bankrupt, nor that faith, being more than a heritage, is a present vision and possession. Yet, far more firmly than most of the Fundamental group, he does see that saving faith must be trust as well as assent, a moral act

as well as a merely intellectual belief. (Page 285ff.) He does exalt a Person above all propositions. Nevertheless, Doctor Patton still clings to opinions from which the use of that form of saving faith should have delivered him. He holds to a penological philosophy entirely too politically judicial to fit the soteriological methods of the moral empire of a Holy God of Love, whom Jesus taught us to call our Father. To see a retributive justice in the Divine mind rather than that higher penalty of sin which is the abandonment and consequent loss of God's fellowship rather than of his love and to regard the Atonement as largely a penal act rather than feeling its deeper sense that a God of love must by love itself share the suffering of his lost creation—these are legalistic views which are neither real nor warm enough for a Gospel message. Yet, yet, this is PATTON! Many of us will not try to stand on all the little bases he regards as fundamental, yet, in spite of his littering that foundation with unessential debris, he does see beneath all that one foundation which is Jesus Christ.

*What Is Faith?* by Professor Machen, is neither modern nor fundamental. It exalts the pretended intellectual aspects of faith so fully that it turns orthodox Protestantism into a most shallow sort of rationalism. To make faith primarily an assent to doctrine would not allow anyone to be saved unless they were dogmatists. But, thank God! the highway of holiness is so morally plain as a pathway that "the wayfaring man though a fool need not err therein." The book starts with such an empty exegesis as to quote, "He that cometh unto God must believe that he is and that he is a rewarder of them that diligently seek him" (Heb. 11. 6), and then claim that it makes religion "depend absolutely on doctrine." (What an absurd phrase!) But we know that it is not believing that God is which saves anyone, for, doubtless, Satan and hosts of his allies believe that much. It is the diligent seeking, which is also an act of will, which puts the saving element into faith. How subtly half true and therefore dangerously false is this sentence: "It is impossible to have a faith in a person without having knowledge of a person." Just so, yet one may know a person without knowing much about him and still be able to trust in him. This scholasticism travels all through this volume. There seems

to be developing at the present time a form of Protestantism which is entirely Romanist in its philosophy of religion and which cannot meet a present Living Christ until it has traveled through the seventeenth-century confessions. It was the eighteenth-century evangelism that saved Protestants from that horrid decadence. If you want to meet orthodox Calvinism at its best, commune with Patton and let Machen stay by himself.

The last book mentioned is frequently mistaken and unjust in picturing poison in modern literature and thought. The author is confusedly right and wrong in trying to acquaint his readers with what he calls Destructive Higher Critical Rationalism. Phrases like these, which may sometimes be fairly deserved by their victims, are freely used: "Drunken, reckless conceits," "endless chatter," "horrid din," "intellectually dudish and lah-de-dah descriptions," "discarded scrapheap of exploded hypothesis," etc., etc. Such jazzy rhetoric is merely sending skyrocketing into the air, and not shooting straight by argument at the enemy. But apparently there has been an unusually wide range of reading by Mr. Babb, and he secured much of value from Delitzsch, Paley, Butler and others. Yet it is questionable whether, if these great scholars and thinkers lived in this generation, they would be in profound agreement with this high praise of their work. He does not seem to perceive that the student of to-day has quite as much right to study the Bible critically as did Saint Jerome. This book contains some quite thrilling stories of evangelistic experiences and has at the heart of it the true antidote against all mental and moral poisons, which is first-hand personal piety, received straight from the Spirit of God. He is right in calling that "the psychology which Modernism cannot ignore." His garden of a few fine flowers is nevertheless so full of weeds that most of us will go elsewhere to pick posies.

Of these five volumes, two are valuable: *Progressive Christianity* and *Fundamental Christianity*. The former is an extremely liberalistic treatise with some intellectual but less spiritual value; the latter, in spite of its extra dogmatism and some stuff that is sure to reach the rubbish heap, is nevertheless a message from Francis L. Patton, a true man of God, backed by both a

brain that is able and stocked with knowledge and a heart which is conscientious, devout and loving. He is moderately modern and fairly fundamental.

If, however, any of our readers want a book which is both a foundation in its firmness and modern in its spirit, let them read the New Testament! But it must be read to get a first-hand knowledge of the teachings and person of Jesus Christ, and their primary interpretation by the holy apostles, and not to read into it metaphysical theology or traditional confessions of faith. Those twin slogans of Methodism, the Witness of the Spirit and Holiness to the Lord, not found or defined in creeds or confessions, are safe standards for us all. Doctrine does not always lead to religion, but real religion will save any soul from dangerous heresy. Those two slogans are genuinely fundamental and progressively modern; they rest on Him who is the one Foundation, and are wrought by the onward leadership of his promised Paraclete, who will guide us into all truth.

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#### WITH HEART AND VOICE

How shall a man attain righteousness? There is no sadder chronicle than the religious history of the race—a record of blind delusions, futile efforts and disappointing failures. Men have been “going about to establish their own righteousness.” They insist on being saved in their own hard way rather than in the simpler way of that mere change of moral attitude called in the Gospel repentance and faith. It is *so* intellectual to make a difficult and far-off thing of religion! But the plant of our healing does not grow in the realm of human thought or effort: it blooms in the garden of God. Man can construct no key to unlock the grave, no ladder to scale the skies, nor any gossamer threads of human goodness to stop the lightnings of the Divine wrath. We do not need to be Babel builders who climb up, but Pentecostal believers who let the Holy Spirit come down.

God has not put our salvation on some far island, nor perched it on some distant star. “It is nigh thee, even in thy heart.” Yet we often sail afar for that which is at the door. Men say, “I must *know* a great deal,” but the Gospel is in simple words; they cry,



"I must *feel* very much," but the pardon in Christ is not passion but peace; they insist, "I must *do* a whole lot," when the Gospel is appealing not to the hands that toil but to the heart that trusts. Our best things are nearest us. We must not put creeds, churches, or institutions between the soul and our Lord. Surely just to believe with the heart will lead us to larger knowledge, intenser feeling and richer service. Religion is not a scientific doctrine called theology, but a life named holiness. And that "will lead us unto all truth." "If any man wills to do his will, he shall know of the doctrine." Piety achieves a philosophy but is not necessarily produced by it.

These truths are emphasized by Paul in the first verses of the tenth chapter of Romans, one of which says: "With the heart man believeth unto righteousness and with the mouth confession is made unto salvation."

It is the heart and not the brain  
That to the highest doth attain.

By the heart is meant man's moral nature, the fountain of spiritual life, just as the bodily heart is a source of physical life.

Saving faith in the New Testament is not primarily an intellectual but a moral act. As Lotze said: "Life is more than logic." We are not saved by argument. It is not so-called evidence that we chiefly need. Nothing can be more futile as an influence on human nature at its highest than lectures on truth. A thirsty man does not consult a chemist to master the formula  $H_2O$ . He goes straight to the spring for water. It is just as true of hunger; it is not knowing the chemistry of yeast that nourishes the body but eating the bread. Science is always inferior to first-hand experience. The sun is greater than astronomy and the rainbow is more glorious than optics. There is an open door to truth that is approached only by human instinct, called the heart.

Indeed, even the loftiest element in the culture of mankind is art rather than science, achieved by genius and imagination rather than by research. Would any mathematician be allowed to report on Milton or could anyone criticize Tennyson or Browning with a microscope? If merely rational faith could save anybody, then

Satan would become the greatest of saints, for he knows too much to be an infidel. Men can fight like tigers over their creeds and not be a whit better because of their orthodoxy. It is well that we do not have to understand things thoroughly in order to use them and to profit by their use. The electric spark will carry the message even of him who has never lifted the veil that hides the glowing mystery of magnetism. What can be known about God? Nothing by men searching, but a heart which can trust and love becomes his temple and throne.

So saving faith is heart-faith. The Holy Spirit does not so much teach a truth about God as create a hunger of the heart that cries out for God and finds him. The Divine Spirit magnetizes the human spirit so that it points instinctively toward the pole of Infinite Being. Most heads have knowledge enough (it need be no more than the faintest glimpse) to believe that God exists, but the greater need is that impulse which the heart gives, just as the physical heart drives the blood. As there is a necessary personal equation in scientific observations, so this moral attitude of the will conditions our spiritual life. "The pure in heart shall see God." The heart knows its own sin and feels its own need. The Christian creed, as Paul puts it in the chapter referred to, is substantially this: "Jesus Christ is Lord and Jesus Christ is alive." "Do you know Jesus?" was asked of a dying man who failed to recognize wife, children and friends, and he cried, "I know him! he is all my salvation and my desire."

Such faith issues in righteousness, for "out of the heart are the issues of life." All true righteousness must have its seat in the heart and the faith of the heart makes men righteous because it brings Jesus into the soul. Can anyone explain this metamorphosis of the life? It is even more mysterious than the transformation of black carbon into the gleaming diamond, or than the way by which the tree forms living flowers and fruit from the dead soil. As a mere thread is enough to conduct the electric fire, so faith no greater than a grain of mustard seed brings Christ into the heart. It substitutes the righteousness of faith for the righteousness of law, a Divine for a human holiness.

To be saved by this belief of the heart may seem but a passive

voice of the soul, yet an activity follows it—"with the mouth confession is made." The Christian religion is both an inward experience and an outward expression. It started in the heart and mounted to the mouth. A silent trust blooms into an open confession.

Confession of spiritual experience is inevitable. Some things cannot be hidden. Fire will flash in flame by night and reveal itself by banners of smoke by day. Love cannot be suppressed in the heart. By words and deeds it will blossom into outward form. Soul is not satisfied until it finds a body. Do you call this ostentation? Is it ostentation for the sun to shine or the stars to sparkle? All living things have their voice and all follow the urge of their inward vitality to break its silence. Life repressed is imperiled. About the first thing a baby does is to cry, but the prime emotion of that second birth we call conversion is to break forth in praise and testimony. As Archimedes shouted "Eureka!" on discovering the secret of specific gravity, so the soul that has found Jesus cries, "O for a thousand tongues to sing."

Confession is essential to a living experience. For words are things of power and God demands and expects them from us. Speech is the supreme highway from heart to heart, from life to life. "Out of the fullness of the heart, the mouth speaketh." God needs witnesses. Jesus has no silent partners. Not merely "Christ and Co." but all the names must be written out on the signboard of his house. A Hindu in England, interested in Christianity, tried to converse religiously at a party, and was told, "We don't talk religion in good society!" But mark! theological discussion is not confessing Christ. There are very few who cannot state quite freely their doctrinal opinions, but there are much too few who having the Witness of the Spirit bear witness of him to a sin-cursed world. The need of the world to-day is not doctrinal discussion but a witnessing church.

Confession reacts on the inner life. Words leave their mark on character. To avow our convictions is to give them definiteness. A young man converted one night at a revival meeting came back shortly afterward not satisfied. It was discovered that he had not confessed Christ. He said at once, "I will tell mother," and found

permanent peace. The confession of the mouth deepens the faith of the heart.

Confession completes character. Salvation is not for the heart only, but for the head and hand and the whole outward life. Donatello had finished a fine statue. At last the work stood beautiful and seemingly complete, and the sculptor cried, "Speak!" Those who cannot testify for the Lord that redeemed them are morally as dead as that magnificent marble. A word is a thought incarnate. Words in the dictionary are like cannon balls in the arsenal, but put life behind them and, more mightily than all gunpowder, they break down the walls of wrong and conquer cities of sin. Back of genuine speech is personality. It is the heart behind the mouth that makes it strong for salvation.

Confession of Christ is not mere profession of piety. There may frequently be hypocritical pretenses. Among the brass plates on the doctors' doors, the quack may have the biggest. Yet the physician should have a sign and the Christian must confess. The moralist may *profess* but the believer *confesses*. To profess and not trust is hypocrisy, but to believe and not confess is cowardice.

Do we need a new theology? Perhaps so, but the only road to secure the best one is by new hearts, new lives and a witnessing church. The hardest demons for even Jesus to cast out were dumb devils. Does Christ seem silent now? Well, we must speak for him and one day, in the stillness of the day of doom, he will speak for us. It is not our own names by mere doctrinal profession, but the name of Jesus Christ by loving confession that will make the gates of grace and glory fly open.

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#### THE HOUSE OF THE INTERPRETER

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IN the life of Jacob, the Israelite ancestor, there are two experiences which may without impropriety be used as symbols of two forms of spiritual experience which are not uncommon in every religious life—the ladder dream at Bethel with its somewhat crude primary decision and the vigil and vision at Peniel, far more profound in his final spiritual achievement. Both are themes of rich homiletic value. Space can only be given to a greatly condensed outline of the latter experience, related in the thirty-second chapter of Genesis.

## WRESTLING AND BLESSING

Few would dare to write a modern biography in just this way, even of such noble lives as those of Washington and Lincoln. The Bible is utterly honest and deals with even the merciless facts in the stories of its greatest heroes. This one is told with the objectivity of perfect art, without preachment or moralizing.

Here is the great ancestor of Israel, the tale of whose birth forecast his character. Supple and selfish, tricky and treacherous, that which great men get by strength he more than won by skill. (Is it not a fair picture of the triumph of industrial over militant qualities?) Such a man was too much for the simpler-minded and less intricate Esau. Brain always can beat brawn; mind is more mighty than muscle. Esau was ruled by his appetites, Jacob by his ambitions. So Jacob became the forerunner of those modern pirates of trade who corner the necessities of life and march to power and wealth on the stepping stones of human need.

For twenty years he had lived on this low level, cheating and scheming, and at last he cannot live with Laban, his father-in-law, any longer, for not fraud but faith is the basis of social order. Back home! this man, hardened and coarsened by the huckstering and intrigues of years, still feels the pull of home on his heart strings. His prayer thanks God for success—such success!—yet his very fear (capital is a coward) gives his prayer a deeper note. "Not worthy."

The eternal romance of God and spirit breaks into this sordid and worldly life and gives us this marvelous picture of the solemn night, the awful grapple in the darkness and the sudden vision of the face of God and the red shafts of the dawn. This is more than a story of a mean mortal of the world's morning, it is the history of the human heart in all ages.

1. *The Vigil.* Jacob had not yet learned the full lesson of Bethel; he had only seen steps for God and angels to come down on, none for himself to climb up to God by. Penue! lies less on the level of nature and seems more supernatural than Bethel.

The traveler was alone. "When God shuts the world in his ebony box" (George Herbert), then we see the inner sky. Such solitary confinement comes to all life. Every soul ought to be alone at least one hour every day, for that is the road to the touch and vision of a personal God. There is a loneliness about every deep experience, whether of sorrow, suffering, despair, etc.

"My company before is gone  
And I am left alone with Thee."

Can we endure our own company? One deepest reason for the present extravagant passion for sport and pleasure is the lack of religious resource and the presence of inward sin. This is a little bit of hell—no business to engage the brain, no fun to distract feeling. Just to be turned loose upon oneself is a "never-dying worm."

This seems to be a vigil and not a dream at Bethel. He cannot sleep

this time, for he is older now and knows the horrors of insomnia. He is haunted by his unworthy past. Even so, he had prayed that morning. He has a chance to become honest at last. Old memories throng upon him. Did he recall that old tent-life, his twin play fellow, his princely, quiet father, his fond but foolish mother?

Night does more than bring counsel; the hounds of memory wake up the sleeping conscience and give us a chance to become acquainted with ourselves.

"Comfort? comfort scorned of devils! this is truth the poet sings,  
That a sorrow's crown of sorrows is remembering happier things.  
Drug thy memories lest thou learn it, lest thy heart be put to proof  
In the dead, unhappy night when the rain is on the roof.  
Thou shalt hear the 'Never, never' whispered by the phantom years  
And a song from out the darkness in the ringing of thy ears."

So through the silence he heard the tramping feet of the wasted yesterday and saw in the darkness the ghosts of his murdered innocence.

2. *The Wrestling.* Suddenly he discovers that he is not alone. When the visible and earthly vanish, the unseen and eternal draw near. Did he have to settle with Esau at last? Nay, more, he must settle with God.

What is this unseen battling presence? Is it a friend or a foe? Some emissary from Esau? It is a man—surely the angel of the covenant, we dare to see in it a temporary incarnation of the Eternal Word. God meets man as man and condescends to wrestle with man. He is more than the mighty Giver, he is a power for righteousness. "Na gude, John, till ye come to the grips."

Yet his struggle was both with his Maker and with himself. The real enemy is his own heart and life. He was weak because wicked—a man not noble or strong, just a brother like the rest of us. Possibly he was handicapped by heredity. Some bad blood had filled his veins, a black drop of deceit sucked from his mother's breast, taught by her example and now still farther engrained by the habits of a lifetime. Worst of all, he had prospered in his own villainy!

3. *The Name.* "What is Thy Name?" Who and what? He faced the mystery of divine existence and the abysmal deeps of his own personality. For there is significance both in his own name and in that of the Invisible Wrestler. Name in Hebrew literature is a sign of character, a witness of personality.

Jacob had an old name and is to get a new one. The very name given at birth revealed the secret of his shame and sorrow. It stood for supplanter, trickster, cheat. Dare any of us ask of self, What is thy name? Is it too often selfishness, sensuality, worldliness, frivolity, lust, pride, vanity?

This question seems addressed both to himself and the Stranger. The name of God is the secret of the world. The power behind phenomena is personal. When we confess our name, "Sinner," we shall learn His name, "Love."

4. *The Victory.* "He blessed him there." He can and will do it any-



where if we let him. It was a triumph when Jacob, the Supplanter, became Israel, a Prince of God.

It came by his surrender. There will be no more bargaining in his life. When God had conquered him, then he conquered God and won his brother's heart. When we wrestle no longer but only cling, then our Father cries, "Let me alone." It is a long road to the end of self but we reach it not by marching but by yielding. When Sir Galahad seated himself in that vacant chair crying, "If I lose myself I save myself," he won the vision of the Holy Grail.

So the night struggle brought the morning vision. He needs no answering Name, for in the morning glow he sees the face of God. The Blessing is more than the name. By fraud he had long ago secured an earthly father's blessing; and now by faith that of a heavenly Father. From the sight of God's face, now God's newly-crowned Prince marches into the glory of a new day.

(Always in treating this subject for preaching, make use of that greatest of religious lyrics in English, Charles Wesley's "Come, O Thou Traveler unknown.")

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### THE ARENA

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#### CHRISTIAN IDEALS IN INDUSTRY

*Christian Ideals in Industry*,<sup>1</sup> by F. Ernest Johnson and Arthur E. Holt, is one of an increasing number of books now appearing, the purpose of which is to show at what points modern industry is antichristian and what it must do in order to conform to Christian standards.

The book has a fine social spirit and shows a far keener appreciation of the problems of business men than many other books written from the same point of view. All through the 136 pages there is a manifest desire to see the viewpoint both of the business man and the laboring man, and there are many evidences in the book that the writers have tried to write from the field of observation and contact as well as from the atmosphere of a library.

The essay covers a large part of the field of ethical relationships in industry and touches upon a great many of the difficult ethical problems in our modern business. This fact has the merit of introducing the student, more or less, to the whole field; but it also has the defect of presenting a treatment which is sketchy, and consequently lacks in profundity and thorough analysis.

The reviewer noticed the following fourteen statements of fact to which objection might be made as follows:

1. Pp. 17-18. Statement is made that the farmer "deeply resents the way in which transportation privileges have been monopolized." Is it

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<sup>1</sup>[A very valuable text book in the Life and Service Series published by The Methodist Book Concern in 1924, "for the use of young people's and adult classes in our church schools."—EDITOR.]

not rather the question of rates on farm produce than the question of a railroad monopoly that the farmer is concerned about?

2. On page 18 occurs this sentence. Speaking of the class struggle—the authors say, “The cleavage has deepened since the Great War ended.” The judgment of the reviewer is that the cleavage is less now than it was at the close of the war, one evidence of which is the fact that the class conscious bolshevist movement is far weaker the world over to-day than it was in 1918.

3. On page 24 the authors say that “the employer is primarily a business man seeking to make money.” This statement seems to be out of harmony with the statement on page 11 that “next to bread, man seems to demand adventure.” The analysis of the motives on page 11 seems rather more accurate than the statement on page 24.

4. The reader is told on page 31 that “the introduction of the modern factory system is going hand in hand with the loss of ownership of his home by the working man.” The reviewer hazards the guess that men who work for hire nowadays own more homes relatively than did the men who worked for hire in the craft stage of industry in England.

5. On page 32 there is a criticism of fact that “in mining towns especially the miner rents his house.” It probably is a debatable matter if it is not better to rent a house in mining towns than to own it, on account of the quite uncertain value of the real estate in this kind of communities.

6. On page 44 the statement that “the financial organization of the country is becoming highly centralized,” is really open to very serious doubt, for the tremendous growth of investment houses and strong banks, both locally owned, in all larger cities and towns in the United States, seems to indicate that financial power is becoming tremendously decentralized in the last few years; certainly no longer is it necessary for the ordinary run of long-time industrial financing to be handled in Wall Street.

7. On page 41 the statement is made that “the national income was shown by the National Bureau of Economic Research to have been \$66,000,000,000 in 1919.” Was not the figure \$60,000,000,000?

8. On page 56 we are told that “if the price of a commodity goes so low that it does not meet the cost of production, the production stops.” This probably is true over a long enough period of time, frequently a period of several years in length, though the statement ought to make it clear that producers at or below the marginal level frequently hang on for a long period of time.

9. On page 67 occurs the sentence: “One of the chief uses of a financial surplus is to finance recurring fights with labor.” This statement will undoubtedly come as a surprise to most business men, nor would it in all likelihood find general acceptance on their part as a statement of fact.

10. On page 79 mention is made of “two systems of ethics, one for personal and private relations and another for our corporation relations and responsibilities.” No doubt cases can be found where this generalization

is true, but it is debatable if business men generally would assent to it as a general fact of wide value.

11. On pages 103 and 104 is the affirmation "that in the last thirty years, in spite of a considerable increase of production from land and industry in America, the real wage—that is, purchasing power—of labor appears not to have increased." It is possible that this is a correct statement regarding the first half of this thirty-year period, but for the last half, recent studies seem to show that real wages have increased and not stayed stationary.

12. On page 109 the question is asked if "it is legitimate to seek a hundred per cent profit the first eight or ten of which would represent on this basis a fair return and the additional ninety-two per cent would be a sheer gratuity—something for nothing"? The answer to this question of course, is that there is nothing inherently unethical in seeking a hundred per cent profit. Whether the securing of it—a quite different matter—is ethical or not, depends not upon the amount secured, but on the risks involved and the effect of the acquisition upon the rights of other people. Personally, the reviewer would be willing to give a good many thousand per cent upon the investment to anyone who could show us how to get power from the sun's rays cheaper than we are getting power from water at the present time.

13. On page 111 this question is asked: "What will a Christian do when he has an opportunity to invest his money at eight per cent in a boot and shoe factory or at three per cent in annuity bonds of an educational enterprise?" The correct answer, no doubt, to this query is that sometimes he will make one investment and sometimes the other investment, depending upon the need of himself or his client. For example, it might well prove suicidal for a group of trustees handling a pension fund for aged preachers to sell their five per cent bonds and put the money into three per cent educational annuity bonds.

14. On page 114 the suggestion is made that "a holder of securities in a corporation which was pursuing a policy deemed unethical to the holder might call upon the corporation to take his securities off his hands and return the amount of his original investment. Probably most concerns would rise very promptly to such an occasion." The real answer is that no concerns would rise to such an occasion, as it would be ordinarily illegal for any concern to show such partiality to any one of its stockholders or bondholders.

From the reviewer's standpoint, a far more fundamental criticism of the book is the greatly overdrawn and exaggerated picture of the industrial relationships presented to the reader in various places in the text. For example, we are told that "it is a commonplace that industrial to-day is characterized by strife and discontent" (p. 10); "grievances are encountered everywhere"; again, "since the armistice, a bitter fight has been waged in American industry"; "and we are now in an unstable equilibrium of balanced hostile powers" (p. 28); that "the whole situation is so marked by conflict and partisanship and admits of so many contrary yet plausible contentions, etc." (p. 20); that "the intellectual per-

plexities and moral hazards of the employer in the present industrial situation are beyond computation" (p. 23); that "with strikes going on continually, with the air filled with propaganda and counter-propaganda," etc. (p. 51); that "the mechanical principles which are so stoutly defended keep the industrial world virtually an armed camp" (p. 54); that the law of supply and demand "operates to produce discontent and rebellion."

These quotations are clearly not true of industrial relationships with which the reviewer is familiar in three different States, nor is it believed that they are the characteristics of relations of American industry looked at in the big and in the large. They rather form part of an overdrawn picture which critics of capitalism delight to portray as part of a campaign for change.

Stated differently, this picture of industrial relationships here drawn would be far truer of industry fifteen years ago than it is at the present time. What is here presented seems to the reviewer rather a caricature than a portrait of industrial life as it exists generally in the United States to-day. In arriving at any real picture of our current industrial situation, the following ten matters ought to always be taken into consideration:

First. The tremendous growth of the safety movement.

Second. The widespread adoption of accident insurance.

Third. The growing popularity of ownership of stock on the part of employees.

Fourth. The tremendous increase in the shop committee system since 1915.

Fifth. The increased emphasis now being placed upon truthful advertising by advertisers themselves and the owners of newspapers and magazines.

Sixth. The far-reaching social consequences of the new immigration law.

Seventh. The revolution which has recently taken place in industrial architecture.

Eighth. The disappearance of the popularity of the full dinner pail and the substitution in its place of the hot noon meal.

Ninth. The disappearance of the financial credit frontier in American history some three decades following the disappearance of the population frontier in American history.

Tenth. The marked socialization of income which is now taking place through the process of income and inheritance taxation.

One or two of these far-reaching matters are briefly referred to by the writers in the text, but no adequate development of the social significance of any one of these ten matters is dwelt upon, though they are of vital significance in the painting of any real true picture of our current industrial life.

Possibly no more striking illustration of what the reviewer is trying to say can be given than by calling attention in detail to a series of statements on page 52 under the caption, "How the Production of Industry is Divided."

"Now, in an ordinary business the division of the product may be easily analyzed. . . . The employer, in the ordinary sense of that term, goes into the money market and gets his capital and pays for it the going rate of interest—let us say five per cent on common stock and seven per cent on preferred stock. He goes into the so-called labor market and hires his labor for a stated wage. He pays a stated rent for his land, unless he buys it with the capital of the business. Then all that he makes over and above those fixed charges is his own share and is termed profits."

In this short statement, there are, the reviewer thinks, at least four first class errors, as follows:

I. If the employer pays seven per cent on his preferred stock, he is not going to get his common stock for five per cent, as the yield on common stock ordinarily is higher than the yield on preferred stock on account of the greater risk and less security.

II. The money the employer pays out for labor is not a "fixed charge" in any sense as the phrase is used. Taxes, interest and depreciation are ordinarily termed "fixed charges," but wages are almost always thought of as an "operating charge" and not a "fixed charge."

III. In corporate business, the employer is not a person separate from the stockholder; on the contrary, employer and stockholders are identical.

IV. By no stretch of imagination can the residual remaining after the payment of rent, wages and the "five per cent on common stock and seven per cent on preferred stock" be termed the "own share" of the employer.

If it belongs to him, it must have come to him either in the form of a salary or by virtue of his ownership of common and preferred stock of the corporation. There is no other ordinary method by which the so-called employer gets title to this residual. According to the theory of the writers, he cannot get title to this residual in the form of salary because, presumptively, salary has been included under "wages." It would be a strain on the definition of words to make "salary" synonymous with profits, though some of the old economists like Mill do make wages of management an element of profits, but never synonymous with profits. Nor can this residual come to the employer by virtue of his ownership of the stock, since by definition this residual, called profits, does not emerge until the claims of the stockholders have been fully liquidated. The result, therefore, is that the authors have, in effect, assumed that the employer has title to property "as his own share" whereas in fact there is no legal or commercial way in which this can be done under their premises.

We may state the situation differently and say that profits always emerge as the property of stockholders and never as distinct from the stock, as asserted by the authors in the text.

The real fact is that the theory of the division of the product, instead of being "easily analyzed," as asserted by the authors of the text, is the most difficult part of the whole science of economics, so much so that there is even to-day among recognized economists no fairly harmonious and

consistent agreement as to the nature, composition and emergence of profits.

We are here, however, dealing with some of the basic facts of our industrial corporate life, and the fact that the authors of the text appear to slip so sharply on these fundamental relationships shows, in still another way, the difficulty which the business world constantly has in accepting the leadership of religious teachers in the ethics of business life.

There is one more note running through the book which ought to be stressed, and that is the frequent suggestion that cooperation ought to be substituted for competition in industry. For example, on page 128 the writers say, "The substitution of agreement for strife and of cooperation for competition is the same kind of a human task, whether it is industrial groups or political governments that we seek to reconcile." Assuming that the authors have used language carefully, a most fundamental issue is thereby presented. There is absolutely no doubt that business men everywhere are seeking to bring cooperation into the regime of competition. That is to say, while preserving the fundamentals of the competitive system, they are seeking to minimize the points of conflict and disagreement and maximize the points of good will and harmonious relationships. None of these plans, however, contemplate the abolishing of the competitive system as such.

Apparently, however, the authors have in mind something else, for they speak of the "substitution of cooperation" for "competition." In other words, apparently the competitive system is to be set aside and a cooperative system of some kind put in its place. Practically, this would seem to mean either a system of universal monopoly or a system of state socialism, for it is perfectly clear that the only way paper manufacturers, for example, can cease to compete with each other in price, in the market, is for them to combine and form a monopoly or else turn all their properties over to the state.

What makes this subject so important is the fact that for several years now the church and church leaders have been talking cooperation as a substitute for competition without apparently sensing the fact that as so defined, cooperation apparently means nothing more or less than monopoly on the one hand or socialism on the other.

It is, of course, possible that American business men do not understand what their Christian brethren in the church have in mind when they speak of *substituting* cooperation for competition, and if that is true, there is a great need of defining the word cooperation, and illustrating how the scheme so defined will work as a substitute for the competitive system without producing either monopoly or socialism.

It would have been a real gain if the authors had done this thing.

JUDSON G. ROSEBUSH.

Appleton, Wis.

[EDITORIAL NOTE.—After receiving Mr. ROSEBUSH's interesting criticism, the EDITOR heard that he had been courteous enough to send a copy to



Doctor JOHNSON. It seemed therefore proper to allow that author of the book to make the brief reply to that review, which follows this note. The EDITOR, however, suggests that our readers should secure a copy of *Christian Ideals in Industry* as a source of their own judgment on the issues in this discussion. Better still, they are urged to read that Constitution of the Kingdom of God called the Sermon on the Mount, and after themselves possessing the spirit of Jesus Christ as there revealed make it the basis of their social and industrial life. It will be well also for Methodists to read Paragraph 585 in the Appendix to the 1924 Discipline of the Methodist Episcopal Church and test it by the teachings of Jesus as to the accuracy of its attitude on Christian Ethics.]

#### REPLY BY F. ERNEST JOHNSON

I appreciate the opportunity of writing a brief comment on Mr. Rosebush's review. I can only deal very briefly with his specific criticisms. The cordial tone of his review, I appreciate. Unfortunately, several of his quotations from the book are inaccurate and in some cases they change the meaning considerably.

1. Is it not transportation rates rather than monopoly of transportation facilities that are troubling the farmer? I think it is both.

2. Is not the cleavage between labor and management less now than at the close of the war? Perhaps so. The open shop movement is not so aggressive, but this does not affect at all the statement that this cleavage deepened following the war.

3. Is the employer primarily a business man "seeking to make money" or a seeker after "adventure"? There is no inconsistency here. The employer's specific adventure is the making of money.

4. The reviewer misquotes the text. The perfect tense is used, not the present. Nothing is said about the present trend.

5. Is it not best for the miner in a mining town to live in a rented house? It all depends. The question over-simplifies the problem of the "company town."

6. Again the reviewer misquotes. The statement is not that financial organization is becoming centralized but that it has become centralized.

7. Are we not mistaken in giving sixty-six billion dollars as the estimated national income in 1919? No, we are not. The reviewer is thinking of 1918.

8. The statement about the relation of price to cost of production is, of course, a general one. There are exceptional cases, as the reviewer states.

9. The sentence in question was written more than two years ago, when the open shop campaign was perhaps sharper than it is to-day.

10. With reference to the "two systems of ethics," the reviewer is referred for a classic statement to the president of the National Association of Manufacturers.

11. The movement of real wages cannot be stated exactly. One can

only say, as we did, what "appears." Recent studies would, indeed, require some revision of the statement made in the text.

12, 13, and 14. The question at issue is that of unlimited profits. The ethical considerations involved in the acceptance of one hundred per cent profits as compared with the taking of six or eight or ten per cent should be perfectly clear. The reviewer has here simply restated the conventional view.

In his remaining, unnumbered paragraphs the reviewer makes several additional points:

First, he thinks the picture of industrial strife is overdrawn. Perhaps so. The writers were thinking not merely of actual but of potential strife which, in many industries at least, haunts the employer day and night. The bright spots in the industrial situation mentioned by the reviewer are, of course, important and not to be minimized.

Secondly, with reference to profit as the employer's share, the reviewer completely destroys the sense of his quotation from page 52 by substituting the word "ordinary" for the word "original." Reference to any elementary text in economics will make the point clear. In Mr. Rosebush's case, of course, this is simply an oversight, but it is perhaps not out of place to point out that business men very commonly err in their statement of economic principles. The employer is described in the text in the original sense of *entrepreneur*.

Finally, the reviewer misses the point in the discussion of cooperation versus competition. The writers were speaking of motive and spirit, not of a specific economic instrument such as the consumers' cooperative movement.

F. ERNEST JOHNSON.

New York City.

### BIBLICAL RESEARCH

#### "AND IT WAS THE PREPARATION OF THE PASSOVER"

THE words  $\eta \epsilon \nu \eta \Pi \alpha \sigma \kappa \epsilon \nu \eta \tau \omicron \upsilon \Pi \acute{\alpha} \sigma \chi \alpha$  (John 19. 14) evidently define a date. But, is the definition one that fixes the crucifixion upon a particular day of the week? or, does it put it upon a day that recurs once every Jewish year? In short, does  $\Pi \alpha \sigma \kappa \epsilon \nu \eta$  here mean *Friday* or *Nisan 14*? The idea of a *preparing*, the common sense of the Greek word, suits both. For, on Friday, the Jews prepared for the Sabbath, on which no work must be done and which must yet be celebrated as a day of joyfulness. On Nisan 14, preparations had to be made for the Paschal Meal and the Feast of Unleavened Bread, the one occurring in the first hours of Nisan 15, and the other beginning with it (or perhaps just afterward—see Josephus, *Antiquities* 3. 10. 5) and continuing for seven Jewish days.

<sup>1</sup> Nisan 14 was the day upon which the lamb was to be slain (Exod. 12. 6). This was done toward the end of the Jewish day (Josephus says from the ninth to the eleventh hour, *Jewish Wars*, 6. 9. 3; Deut. 16. 6 says, "at even, at the going down of the sun"; Exod. 12. 6, in the so-called Authorized Version, has "in the evening" and the margin explains that the Hebrew has it *between the two evenings*). The days of unleavened bread began with Nisan 15 and ended with Nisan 21, Exod. 12. 18. They thus included the Passover Meal.

Some may think that the words τοῦ Πάσχα immediately following Πασκευή settle the matter, and that the only permissible sense is *Preparation Day for the Passover*. Among these must be listed the German scholar B. Weiss:

Damit die παρασκευή nicht von der allwöchentlichen, auf den Sabbat bezüglichen (V. 31, 42; Luke 23. 54; Mark 15. 42; Matt. 27. 62; Joseph. Ant. 16. 6. 2 al.) verstanden, sondern auf den Passah-Festtag dessen Vorbereitungstag sie war, bezogen werde, setzt Joh. ausdrücklich τοῦ πάσχα hinzu.

Das Johannes-Evangelium.  
(9te Auflage, 1902), S. 501.

In order that the παρασκευή may not be understood of the weekly preparation having reference to the Sabbath (vv. 31 and 42; Luke 23. 54; Mark 15. 42; Matt. 27. 62; Joseph. Ant. 16. 6. 2 al.), but may be referred to the Passover-Feast Day whose day of preparation it was, John expressly adds τοῦ πάσχα.

Of course the genitive must be given a proper force; but this does not mean that we are obliged to consider it an *objective genitive*, and that the verbal idea in Πασκευή must find its object in τοῦ Πάσχα. So far as the Greek is concerned, this is certainly a permissible sense; but it is not a compulsory one.

In fact, if one should adopt for Πασκευή τοῦ Πάσχα the meaning *Preparation Day for the Passover*, he would apparently have absolutely no support from any Greek writing. That is to say, there seems to be no known instance of the use of Πασκευή in this sense.<sup>2</sup> As a proper noun, the Greek word παρασκευή appears never to have had any other sense than the one it has had in Ecclesiastical Greek and now has in Modern Greek. And that sense is *Friday*.

The question that enters at this point is whether τοῦ Πάσχα will permit this meaning. What would *Friday of the Passover* signify? Fortunately, this question may be very satisfactorily answered. *Passover* may mean not only the *lamb*<sup>3</sup> sacrificed on the afternoon of Nisan 14, and the *Paschal Meal*<sup>4</sup> eaten in the earlier hours of Nisan 15, but also the entire feast of seven days. The Talmudic Writings are very clear on this point. Certain passages in the Targums may also be cited. Altogether, there are numerous instances where the seven-day period is in mind though the word *Passover* is the term used. Some of these instances occur in the Mishna, the very earliest part of the Babylonian Talmud. Thus, we have

And number to you after the first feast day of Pascha.

Targum of Palestine, Lev. 23.

<sup>2</sup> Apparently, the earliest known instances of the use of Πασκευή as a proper noun designating a particular day occur in Josephus, *Antiquities* 16. 6. 2 and in the New Testament itself. The first is reasonably certain to mean *Friday*. The instances in Matt. 27. 62, Mark 15. 42, Luke 23. 54 all certainly have this signification for the reason that they could not mean *Preparation Day for the Passover* since such a day could only occur on Nisan 14 and since each and all the Synoptics circumstantially fix the crucifixion on Nisan 15 and Πασκευή. That is, *Friday* is the only sense remaining. Their use of Πασκευή must be allowed, since they must be assumed to have employed their words correctly.

<sup>3</sup> *Passover* means the sacrifice itself (Exod. 12. 6, 21, Deut. 16. 6, Mark 14. 12, Luke 22. 7) or it may mean the meal which included the body of the sacrifice as its main feature (Exod. 34. 35, Matt. 26. 17, Mark 14. 12, Luke 22. 15).

On the night of the feast of the first of Pascha.

*Jerusalem Targum* (Fragments), Exod. 34.

On the first day of Passover, Mishna, Tract *Hagiga*, ch. I.

On the first day of Passover, Mishna, Tract *Megilla*, ch. IV.

The seven days of Passover, Tract *Hagiga*, ch. I.

The seventh day of Passover, Tract *Hagiga*, ch. II.

The seven days of the Passover, Tract *Hagiga*, ch. II.

All the seven days of Passover, Tract *Pesachim*, ch. II.

On the first day of the Passover, Tract *Pesachim*, ch. II.

On the first day of Passover, Tract *Taanith*, ch. IV.

Eve of first day of Passover, Tract *Abuda Zara*, ch. I.

Last days of Passover, Tract *Megilla*, ch. IV.

Offer before Me the first sheaf of produce on Passover, Tract *Rosh Hashana*, ch. I.

All of these are perhaps sufficiently explicit of themselves not to require any word of comment to bring out the fact that *Passover* is used for the entire week. Possibly, however, mention should be made, in connection with the last citation, that the day on which the sheaf was offered was Nisan 16.\*

This usage of the term *Passover* to signify the entire week may be illustrated from the New Testament itself. We have Ἡ γὰρ ἡμέρα τῶν ἀζύμων ἡ λεγομένη Πάσχα—Luke 22. 1. Here the *Feast of Unleavened Bread*, which had a duration of exactly (or about) seven Jewish days, is, in effect, equated with the *Passover*.

Again, in Luke 2. 41-43, we have an account of the attendance of Joseph, Mary and Jesus at the Feast of the Passover and the return of the former two, "when they had fulfilled the days" ((αὐτῶν) τελευσάντων τὰς ἡμέρας). Here the *Feast of the Passover* is not confined to the Paschal Meal but is extended in sense to include the entire week—the whole period.

In the Old Testament, one may consider Deut. 16. 3: "Seven days shalt thou eat unleavened bread therewith" (the "therewith" meaning *with the Passover*—see the preceding verse). Ezek. 45. 21, "the Passover, a feast of seven days," is doubtless an expression of prophetic import. At the same time, it illustrates the tendency to include the whole period of an associated feast under the term primarily applicable only to a feast occupying the initial (or preceding) hours.

In view of the undoubted suitability, established by the foregoing instances, of using τὸ Πάσχα as a designation of the entire week, it is easy to grant that it is quite permissible to understand Πάσκη τῶν Πάσχα in John 19. 14 in the sense *Friday of Passover Week*.

The case is even stronger than is indicated by the word "permissible." By adopting *Friday of Passover Week* as the sense, we avoid giving Πάσκη a sense it is apparently not known ever to have had; and we adopt the sense which seems to be the only one it has ever had as a

\*Lev. 23. 11, 14 and Josephus, *Antiquities* 3. 10. 5: "But on the second day of unleavened bread, which is the 16th day of the month, they first partake of (the fruits of the earth, for before that day they do not touch them.)"

proper noun. Furthermore, we avoid making the Gospel of John say explicitly that the crucifixion occurred on Nisan 14 and thus rather flatly contradict the Synoptic account, which puts the crucifixion on the day following that upon which the Paschal lamb was slain—that is, the day after Nisan 14.

We shall also be in accord with what has come down to us from an ancient student of the New Testament. We have an Arabic version of the composite gospel made from excerpts from the four canonical Gospels about 170 A. D. by Tatian, a pupil of Justin Martyr. This Arabic version is said by F. C. Burkitt to have originated with a Nestorian monk in the eleventh century. This monk is understood to have translated from Syriac.<sup>5</sup> The *Diatessaron*, as Tatian's composite gospel is known, gives for the passage in John 19. 14:

And that day was the Friday of the Passover. *Diatessaron* 51. 2.

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## FOREIGN OUTLOOK

### WHY AN EVANGELICAL CHURCH IN LATIN AMERICA?

WHY an evangelical church anywhere, in these modern times? Everywhere men are asking the question and with double insistence on pragmatic justification for the exportation of our denominationalism to lands of the One Big Church. Are we off the ecclesiastical track in Latin America?

South of the Rio Grande, "all generalizations are false, including this one." There are so many and varied Latin Americas. The Indians, the "whites" and the mixed; the tropics, the upper Andes and the south temperate lands; the few rich and the many poor with the gulf between; the elegance revealed to the tourist and the slums known to the resident, surely it is confusing. Missionary letters home first register admiration, then despair, but later on, balanced appraisal of a complex social situation.

First of all, we are dealing, not with remains of ancient greatness, but with a young, virile and adaptable race in the making which inhabits nineteen republics and three fifths of all American soil and makes up the world's second most numerous language group. "The leaders of this race must be prophets of glories to come, not priests of greatness past." There are vast possibilities for a brilliant future for this racial youth. At best he is idealistic, alert, nervous, polite, friendly; at worst, he is an oppressed creature who has never had a chance.

The evangelical movement faces serious social problems. From land monopoly by the few we get the peon, the roto and the inquilino. Hard by the palaces of the rich squat the brush huts and mud hovels of human remnants, breeding illiteracy, illegitimacy, intemperance and disease. Rome may ignore such things. We cannot do so. However, the tide is

<sup>5</sup> See F. C. Burkitt, *Evangelion da-Mepharreshe*, Introduction p. 4.

turning, organized labor is setting a new dignity-value on toil and is awakening a new social consciousness, all to the advantage of the Christian gospel of the essential worth of a human personality, on whatever level.

Everywhere the old order is passing. "There is a fresh creative outburst of the Latin American Spirit." New spiritual energies, widening political horizons, democratic sympathies, a quickening social conscience and a spirit of rising hope are producing a middle class, both result and cooperating cause of industrial opportunity, popular education, mission schools, and evangelical activities. Political, social and religious tolerance grow apace. A new race consciousness appears in the celebration of the popular "Day of the Race," the Latin race everywhere. Temperance propaganda goes steadily forward, under various leaderships; feminism registers more powerfully every year its demands for a better status for women, student life is more self-conscious and active in public affairs. Increasing European immigration adds new blood and fresh stimulus to the social whole.

Everything is happening, somewhere in Latin America. Change, readjustment, progress, reaction, success and failure all abound. A new race is in the making in Argentina, a blend of the Southern European bloods that may yet take first rank among the nations. Here and there far-visioned men are talking of a coming bi-lingual, all-American civilization of good will and mutual good works.

Here is ideal opportunity for Kingdom business on a vast scale. Shall we try to import our petty doctrinal divisions and historical church quarrels from the north? Shall we discard present forms and depend on the indirect light of education and social service to somehow do good to all men everywhere? Or shall we hold fast the best in the historical church and try to build on broader foundations a still better expression of our evangel?

Some visitors to South America have caught the "Away with the church" cry of the social revolutionists. Discard denominations, depreciate organized worship, ignore membership lists, by social service methods change the moral foundations of civilization. Pour enough rain-water into the sea and it will become fresh.

All this has a plausible sound, but while we wait for rain, the people perish for want of some unopened and guarded springs of living water. We maintain that in these vast, unevangelized regions and amid these great cathedrals with their traditions of men and stones-for-bread, there is much room for an evangel of a personal redemption that worketh righteousness in an unredeemed society and even may register in church membership. We have come far since the Edinburgh Conference of 1910, with its repudiation of Christian missions in Catholic lands. In Chile in 1923, a Catholic bishop, in a national Catholic congress, answered a discussion question as to the why of Protestant successes by saying: 1. They read and follow the Bible. 2. They preach and practice temperance. 3. Their pastors are moral men as contrasted with our immoral priests.



Imperfect as has been our evangelistic presentation, we have yet won worthy results. Sobriety, thrift, industry, emancipated womanhood, transformed homes and new hope mark our people everywhere. "I employ only Protestants, if I can get them," remarked a non-Protestant owner of a great publishing house. "They are sober, faithful and do not need watching." "Every school you open is a new center of progress," exclaimed a minister of public education. Far from least of our results is the change in the Roman Church itself. Every Protestant step forward induces a Catholic advance to meet it, all to the good.

The mark of the Roman Church is nearly everywhere, set against educational, political and religious advance. Six republics have separated church and state, but the eighteenth proposition of the syllabus of Pope Leo XIII still holds. "The Roman Pontiff shall not enter into agreement with nor be reconciled to progress, liberalism and modern education." And he never has.

The evangelical spirit finds two expressions, one within the churches, the other without. There is a breaking away from old sanctions, an emergence of new spiritual ideals and all the social corollaries of the heart's unrest. Varied, vociferous and unorganized is this movement, without definite program, but indigenous, spontaneous and indicative of changing spiritual climate. Often its leaders fail to distinguish between friend and foe. "I suffer from Protestants as much as from Catholics," said a brilliant leader at the close of a lecture on "Jesus, the World's Hope." He named five men who had denounced him because he had not joined their churches, and I got small comfort from the fact that they were not of my own camp. They might have been.

Many springs contribute to this rising stream of spiritual life. New social contacts, widening intellectual horizons, failures of diplomacy and force, the output of Christian schools, the unanswerable evidences of the transformed lives of our church members, and above all, the eternal hunger felt by the human heart for Reality, all these add to the nameless whole.

So far we have in the main failed to relate the leaders of this social movement, as we have the constituencies of the Y. M. C. A. to any evangelical churches. In point of fact we do not gain much by hiding our spiritual light under the bushel of abstract moralizings, nor by discarding the candlestick of church organization. We need not less denominationalism so much as better coordination of all evangelical forces in a compact unit of ordered advance. Some of the made-in-the-United States depreciation of denominations comes with the same bad grace as the injunction against matrimony by one Mrs. Mary-Baker-Grover-Pattison-Eddy. Faulty as they are, these present churches are responsible for some ninety per cent of all spiritual light and leading that can be definitely located everywhere. The "faith" mission is with us, non-educational, independent, conservative, often brotherly, sometimes vexing. Next in line appear the stronger denominations that often do good work with utter disregard of all cooperation agreements, and frequently include among their workers men broader than their creeds. Then come the churches that enter into

and practice coordination and cooperation with each other, sometimes at cost of strain and readjustment, but to the advantage of the work and furtherance of the cause.

What to do with the independents and non-cooperators is a problem. In practice, we love them and try to act as if they will eventually come with us. But with doctrinal tradition and home insistence on the true doctrine, it is a hard matter. Could we achieve effective coordination of all forces not on the field, I believe we should greatly increase our output. Certainly the first step should be the fusion of all members of each denominational group in a single unit. One kind of Baptists, Methodists, or Presbyterians is enough for any mission field.

The new and modern equipment of leading government schools is making the case of our mission schools more difficult every year. We are left to depend on our high morale—and English. With low salaries and shifting faculties, even the morale becomes a problem, but the desire for English we have always with us. We confront the need of selecting and equipping a few strategic schools and then making teaching service enduring enough to assure some continuity of administration.

Evangelistic work suffers everywhere for lack of adequate quarters. In a land of cathedrals we meet in mud huts. Till we can house our work in buildings to which a decent citizen is willing to take his family, there is little hope of closing the too often present gap between schools and churches.

Given a decent meeting place and an intelligent presentation of the gospel, there is no people anywhere who will respond more promptly and sincerely than these. With all our poor equipment, after fifty years we have twenty-five per cent more members than were found in our church in China at the same age. In self-support and self-administration, we stand well at the head of the class. This is not boasting, but is what we should expect from a people racially so near our own kind that no considerable adaptations in form or method are needed in order to understand each other and work together.

We believe that the church has a major part to play in the new order. In the confusion of awakening and reconstruction, we need some stronger social cement than commercial interests, political diplomacy or intellectual polemic. Only the ties that bind human hearts in a common experience of life and hope and service can register in a common culture, a vital religion and a moral motive force.

Lament our limited equipment, decry our denominational organization as we may, it remains true that the outstanding need to-day is for some more adequate presentation of the transforming and far-reaching Gospel of the Son of God. If we can do this outside the church, then let it be done, but we are not ready yet to abandon the means that have served us thus far. Jesus, and Jesus alone, is sufficient for social reconstruction, intellectual satisfaction and moral regeneration. The prescribed rituals and petty doctrinal differences of the home churches have little meaning here. Any man with a message of spiritual life will get a hearing in

circles hitherto closed to a narrower evangel. We need to adapt our methods, not abandon our message nor close our churches.

The inadequacy of our evangelistic work has cost us some of the hard-won gains of our educational activities. We have sent many graduates back into home communities lacking in any social, organized expression of faith and service. Doubtless they are better citizens, but they often slip back into their old ways with fading spiritual consciousness. With presentable chapels and intelligent shepherding we can double the spiritual results of our present schools.

We sometimes hear that such churches as we have are too foreign-flavored, and lack indigenous quality. There is but little ground for this complaint and with growing national leadership spontaneous expressions of life and service are everywhere appearing. The experimental note is none too strong, but no more so than in the United States. Considering that here we have reversed the historical order and begun with institutions first, in the belief that churches would result therefrom, we have done well. Our people here as a whole are quite as "spiritual" as those at home.

Perhaps our greatest triumph is a something unseen by visitors, the transformation of the home life of the common people who find order and peace and emancipated womanhood and uplifted childhood and health and happiness because of a new spiritual dynamic and the organized home improvement work of our evangelical churches.

For the future there are three possible directions of advance. There are a few people who talk of one united church, nationally independent, self-sufficient, made up of all existing denominations on the field.

Then there are denominations which are conscientiously developing independent, denominational, national churches with the hope that they will presently stand alone, free from missionary help or subsidy. Such a plan has manifest elements of both strength and weakness.

There is a third plan which some think to be better still. Nationalism has its high place, but it is too narrow a basis for an all-the-world Gospel. We believe that it is possible to develop strong, self-supporting, self-administering, self-extending national churches that shall at the same time maintain intimate and integral relations with the world movement. At the Panama Central Conference of April, 1924, the national delegates from all parts of Latin America unanimously voted that, "We desire no separation from the general world church. Our hope is to become a Latin American link in a world chain of unified, cooperating national units, with the expectation that some day we shall stand on our own feet and assume our full share of responsibility for world redemption.

One of the reports at the Montevideo Conference last year closed with words of profound significance. "Two things are necessary, from the human side, a prophetic spirit and an adequate embodiment." Granted these, glorious things await the further development of the Latin American Church.

And the end? There is no end while humanity fails of its final redemption. But Latin spiritual insight and subtle sympathy and warmth

of heart have a valuable contribution to make to the final adequate interpretation of the Gospel for all men and will yet play no small part in the final synthesis of experience and love and service that will comprise the new heavens and earth wherein will dwell righteousness among men.

Mexico City, Mexico.

GEORGE A. MILLER.

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### OUR BOOKSHELF

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*God's Family.* By Bishop EDWIN HOLT HUGHES. Pp. 154. New York and Cincinnati: The Abingdon Press. \$1.25.

BISHOP HUGHES is doubtless correct in his modest admission that "the seeker of theological dogmatics will be disappointed in what I have attempted." Such seekers, however, are not on the right road to God, and in this volume of lectures there is a genuine background for not a speculative but a practical theology. They were delivered on the New Era Foundation at the University of Southern California in 1925. We are entering a New Era and resting on a real Foundation when we discover that "the informing and pervasive and persuasive principle of the final theology must be found in the teaching of Jesus about the Father." Surely Our Father God transcends doctrinally as well as experimentally all the metaphysical definitions of deity which have encumbered our religions for centuries.

In the first lecture, "The Search for a Name," the name Father is shown to be the climax of the progressive revelation of God in the Bible, limited in the Old Testament to seven mentions and reaching two hundred and sixty-five in the New Testament. And this supreme name does not cancel or weaken the conception of God as King and Judge. "This twist toward flabbiness is not a necessary part of the parental theology." Our God is what Jesus called him, the "Righteous Father." And it is in Christ that is answered the prayer, "Show us the Father."

Paul had said of the Divine Fatherhood, that "of him every parent-hood in heaven and earth is named." So "the Father in heaven cannot be excluded from the family tree. He is the ultimate and final Ancestor." The second lecture, "The Family Tree," discusses this glorious pedigree. Back of all physical ancestries is this sacred genealogy. So there is a universal Fatherhood in the creative act and unlimited love of God. Spiritual sonship may be lost by sin, but "the natural tie of sonship is thus fixed in our natures." It is the Divine Sonship of Jesus which gives us power to achieve that loftier spiritual relation.

"The Parental Theology" discussed in the fourth lecture is perhaps doctrinally the most important in the series. That "courtroom theology" which sees in justification only a forensic and judicial term, and the "throne-room theology" which does not always sufficiently realize that the kingdom of God is a parental one, reach their real meaning in the parental theology. Bishop Hughes brilliantly shows that doctrines like

those of the Trinity and the Atonement reveal their human significance in this view of the Eternal Parenthood.

In the last two lectures, "The Filial Stages" and "The Conferred Parenthood," we reach what is perhaps the most soul-stirring portion of this work. The divine element in all relationships, the personality of all religion, and the created fatherly and filial fellowship by our faith in Christ—is there any more inspiring truth in our Christian faith? It glorifies childhood, brotherhood, parenthood and all the relations of life. All earthly love is a blossom that has its root in God.

We have always dimly seen that the family is the unit on which is based both the state and the church. May we not now reach the conviction that the recreation of the home by the power of the Divine Fatherhood and Love will be the redemption of humanity and the salvation of the world? Those who have read Bishop Hughes' former book, *A Boy's Religion*, and have heard his noble addresses on the family problem, will surely be convinced that here is a supreme message for the pulpit and the central task of the church. Make a heavenly home and a Christ-like childhood and all the world's most serious problems are solved.

All preachers and parents will do well to read this book and both preach and practice it in the holy opportunity of the Christian home. And they will love to read it not only for its wealth in doctrine and piety, but also for its winsome humor and charming literary style.

*The Christian Doctrine of the Godhead.* By ALFRED E. GARVIE. Pp. xvi + 496. New York: George H. Doran Company. \$4, net.

At last the church of to-day possesses a theological treatise which can live, breathe and grow in the modern atmosphere, and yet is a confession of faith which all of our fathers who were really religious would gladly accept. Doctor Garvie avers that "this volume represents not merely a doctrinal adventure but a spiritual pilgrimage." This claim is emphasized as we read it, for the primary statement of doctrine is and should be in its relation to life. Any religious truth which cannot enrich experience may be both logical and lifeless.

Many just criticisms can be made of this work and more that are unjust may be expected. To use the Apostolic Benediction as a creed may be questionable, but no harm is done when thus stated: "Christian theology is concerned only with God as revealed in Christ; God is revealed in Christ as Father, Son and Holy Spirit, and consequently no theology can be adequately and distinctively Christian that does not make this conception of God dominant." Surely such an attitude on the trinitarian conception is "not a perplexity to the intellect, nor a burden to the conscience—but a blessing to the soul."

Of course the sterile intellectualists will not be pleased with his making the value-judgment primary in the measure of religious facts. But all practical minds know that worth is the supreme attribute of any fact, and that what Jesus Christ is "worth to faith" places him uppermost in life. Disciples of the Catholic creeds and Protestant confessions will feel

that a host of their theories and opinions are banished from common use by making "God as Saviour" the center of doctrine, so that soteriology is made to fill the widest range in theology. But even those who would not agree with that attitude ought to see that it stresses doctrine as a source of evangelistic and spiritual ethics. The institutionalists will jeer at his experimentalism, and the humanists at his criticism of the framers of creeds as using non-Christian philosophies to shape and state religious thought. Doubtless we need institutions and may appreciate humanistic effort to express religious truth in intellectual forms, but *the* doctrine of our faith lives in a higher realm of personality than these things.

These three great sections of this institute of theology are made to cover quite all that is essential to religion: "The Grace of our Lord Jesus Christ," "The Love of God," and "The Community of the Holy Spirit." These are made to cover anthropology, Christology, soteriology and eschatology, at least in all such statements as are worth while to life. Everything begins with Christ. He is "the Way, the Truth and the Life" and therefore personal trust in him is a pathway to the Father and to that Holy Spirit who is our guide to all truth.

Space does not allow us to make more than a mere glance at this most constructive theological work. It is written by a man who has been both preacher and teacher and whose deeply spiritual climax to each of these sections leads its logic and history by the way of the head to the heart.

Do we agree with every one of the opinions in this theological book? No, not with all of them, but assuredly with the religious basis which is beneath and back of them. Everywhere it is the Person who transcends all propositions. The pulpit which to-day is cold with rationalistic liberalism or with juiceless dogmatism can find its remedy in a doctrinal treatise even more modern and as fundamental as the ephemeral and shallow sermons which are not messages out of life to life. And this book is a library of all the great themes of religious thought. One feels that Doctor Garvie has lived the truths on which he has written.

*Imagination and Religion.* By S. PARKES CADMAN. New York: The Macmillan Company. \$1.50.

DOCTOR CADMAN showed characteristic discernment in selecting his topic for the Cole Lectures at Vanderbilt University. This lectureship was founded by Colonel and Mrs. E. W. Cole of Nashville, Tennessee, for the "defense and advocacy of the Christian religion." The men who have occupied it since 1903, beginning with Bishop E. R. Hendrix, have carried out its purpose with eminent ability. The many-sided interests of Christianity are exhibited in the variety of subjects chosen by the lecturers. But there is none more appropriate than the theme of this book.

Imagination is popularly associated with the imaginary. Some of its products since the Renaissance, to go no further, have justified those who discount its value. We have only to consider the type of much current fiction, art and music to realize that the imagination has been a



purveyor of degeneracy, as Doctor Cadman points out in the chapter on "The Perils of Imagination." On the other hand, it has been an indispensable means of success in the world of business, science, philosophy and of every walk of life. In two chapters on the power and the wonders of imagination it is shown to be the premier factor in every healthy advance.

Its place in the realm of religion is of the first consequence. This phase engages Doctor Cadman's attention throughout the volume and especially in the last three chapters. He is convinced that the secret of power in Christian preaching lies in a chastened, disciplined and sympathetic imagination. "This gift alone maps out the highroad to proficiency for the preacher. It enables him to penetrate the thoughts and feelings of others, that he may bring to bear upon them the spiritualities which it visualizes" (p. 57). Indeed, man's spiritual growth has been realized with the aid of imagination, as these pages so finely illustrate from mythology, mystery religion and the literature of India, Egypt and Greece.

A whole chapter is given to "Imagination and the Bible." It discerningly estimates the religious and literary values of the epic of Genesis, the Psalter, the Book of Job, the Prophecies and the Gospels from the standpoint of the visualizing faculty. Another chapter on "The Christ of Romance" is a comparative study of parabolic teaching, common in the Orient, from the Yang-tse Kiang and the Ganges to the Jordan. The comparison becomes a contrast at every point when we think of our Lord's parables, which have a unique place of permanence in the world's religious literature.

The Protestant preacher is slow to recognize that the poetic way of thinking has distinguished the world's religious leaders. It is a mistaken idea that Truth is almost exclusively an intellectual possession. It is three fourths moral and spiritual. The attempts to arrive at it by the processes of logic have invariably defeated their ends. The recurrent controversies that vex Protestantism have been caused by the over-emphasis of creedalism at the expense of character. Didactic argument has failed to convince because it has not sufficiently reckoned with the fact that man is a vision-making rather than a tool-making creature, moved by ideals, swayed by aspirations, influenced by passions. It is worth considering that the truths of Christianity are much more impressively interpreted by the hymns and prayers of the church than by any of its creeds and dogmas.

It is surely not a vain expectation that the theology of the future will more consistently reckon with the legitimate imagination, that preachers will more courageously make use of it in their interpretation of the gospel of redemption, and that out of this practice, under God, there may come that revival of the spiritual life for the larger spread of Christianity and the greater influence of the church. Doctor Cadman's book suggests some of the ways in which this might be done. Its study may well be urged upon clergy and laity.

OSCAR L. JOSEPH.

*Wesley on Religious Education.* By JOHN W. PRINCE. New York and Cincinnati: The Methodist Book Concern. Price, \$1.50.

A DECADE or so ago Mr. Josiah Barr gladdened the hearts of the scholars in American Methodism by publishing his *Methodists Under Persecution*. It marked the beginning of an attempt to write the history of Methodism from a non-polemical and scientific point of view. At that time some members of the American Society for Church History hoped that others might continue the work which Mr. Barr had done until the entire history was written with careful attention to the source material and from the point of view of sound scholarship. Dr. Eric M. North took up the challenge and produced his notable *Early Methodist Philanthropy*. The writer attempted to deal with the *Separation of the Methodists from the Church of England*. And now comes a fourth volume from the pen of Professor John W. Prince of the University of Chattanooga entitled *Wesley on Religious Education*. There can be no brighter hope for American Methodist scholarship than the production of added volumes of similar research to this list. Graduating from Wesleyan University in 1914, Doctor Prince completed his theological work at the Yale School of Divinity, and with such conspicuous grades that he was awarded a scholarship permitting him to study in one of the great Scottish universities for a year. Returning to America, he began his work at the University of Chattanooga as professor of Bible and Religious Education. This will indicate that he is thoroughly equipped to deal with the historical aspects of his theme, but also thoroughly trained in that school of religious education of which Dr. Luther A. Weigle, that master in this field, is an adherent.

Professor Prince opens his book with a review of Wesley's chief teachings—the Fall of Man, Justification by Faith, and the doctrine of Assurance. Whether or not these are the primary doctrines of Wesley is really a moot question. One cannot forget the large place he gave to the doctrines of the New Birth and Christian Perfection. The author of this book places these in corollary positions. Having given, however, a very comprehensive statement of Methodist doctrine, Doctor Prince proceeds to show how Wesley's ideas of education with strict logic were deduced from his theological positions.

Wesley undoubtedly conceived of a child as "a little man not grown up." And of course to-day we realize the fallacy of this. He believed that as early as two and a half years a child might have a religious experience! He records many religious experiences in children of three and four years of age and is impressed with the fact that none of them ever played or laughed. The children were to be trained primarily for heaven. And Wesley seems to have been faced with the "flapper" and with "flapper psychology" to a marked degree. He freely accused the children of "pride, atheism, self-will, love of the world, etc." And he believed in a revival as the agency to quicken the processes of Christian nurture. Doctor Prince, of course, at this point would concede that here he broke company completely with Horace Bushnell, who had the advantage of

living in a later day. A charming description is inserted of Susannah Wesley's system of religious education in her home and its effect upon Wesley's later teaching.

The fact is revealed, nevertheless, that Wesley really did not "know" children. But he loved them and one is amazed to discern the list of textbooks and other literature which Doctor Prince indicates Wesley to have most carefully prepared for these boys and girls. And the description of the schools given in this volume is most vivid and accurate.

This volume, like all things mortal, has its weaknesses. The writer is persuaded of Doctor Prince's ripe scholarship in the fields of history and philosophy. Yet here are so many things left unsaid. On page 103 John Comenius is mentioned—we ought to know more about him. Rousseau, Voltaire, Hume and Locke are mentioned but receive no characterization to show their positions held against the evangelicals. The "Little Schools" of Port Royal are mentioned but not discussed, though they were of profound significance in the development of the counter-reformation. The nuns at Port Royal supported Janssen in his doctrine of conversion-by-the-will-of-God though opposed by Louis XIV, Richelieu, Mazarin and the Pope in turn. Sir James Stephen in his *Essays of Ecclesiastical Biography* describes how D'Argenson at the command of Louis broke up the institution and placed the nuns, now grown aged in the fray, in different prisons where they died of the cruelty inflicted. But these schools were not smashed until they had brought forth such as Blaise Pascal and Racine! Then there are the pietist movement in Germany and the work of Francke and his institutions at Halle. The Jesuits had high fame for their teaching and were contemporaries of Wesley, not being suppressed until 1773. Furthermore, in the Established Church Wesley's technique was severely criticized and some splendid material in the nature of anti-Methodist publications is to be found in the Cavender Collection at General Theological Seminary. The notorious Lavington, William Mason and a score of other anonymous writers brought forth a profusion of pamphlets. Now Professor Prince knows of these movements and of this literature, but he gives them either inadequate treatment or no consideration at all, with the result that the unwary reader may gain the conception that Wesley might be working out his theory of religious education alone and it was the only thing of its kind occupying the attention of the church of its day.

Despite this criticism, it is manifest that infinite pains have been expended upon this book. Its conclusions are sound. It is the one authoritative book in its field, and a vital contribution to both history and religious education. No better reading can be found to prepare a preacher for his Children's Day theme. It explains the rise of colleges, secondary schools, week-day schools of religious education, etc., in modern Methodism. Lucid, scholarly and conclusive—these are the phrases which come to mind as one finishes this work.

ROBERT LEONARD TUCKER.

Saint Louis, Mo.

*Religious Experience and Scientific Method.* By HENRY NELSON WIEMAN, Ph.D. The Macmillan Company, 1926.

In this thick volume Professor Wieman seeks to have reunited in marriage that couple so long divorced—Science and Religion. He approaches his theme from the dual point of view of a philosopher dealing in abstractions and a practical man of the world. At first he prejudices his reader by a series of statements which no man of modern religious understanding could possibly accept; that is, "Either God is an object of sensuous experience, or else he is purely a system of concepts and nothing more" (p. 28). Also we read that "All knowledge must depend ultimately upon science, for science is nothing else than the refined process of knowing" (p. 23)—a statement which certain conclusions put forth at the end of the volume would seem to repudiate. Again we read: "Psychologists are ridiculed when they claim to deal with any other data than those which physics and chemistry can treat" (p. 33). Is this really so?

But Professor Wieman has done some close thinking in this volume at certain points. He is one of those rare writers who have a clear idea of the field of science and at the same time see the worthfulness and need of a thorough-going mysticism. His chapter upon "Rebirth and Auto-Suggestion," which he has popularly written and which he himself in the preface states will give the reader an idea of his position, is exceedingly well done and furnishes a splendid statement of the limitations of auto-suggestion as contrasted with the inclusiveness of the religious phenomenon of Rebirth. The doctrines of "ambivalence," "suppression" and "disassociation" are all treated and shown to be utterly inadequate to meet the needs of human life religiously, as contrasted with the fact of "new birth." The extreme types of Freudianism come in for some very rough handling.

Our author, though freely admitting the tremendous usefulness of science, candidly states (p. 236) the "scientific method is indispensable but is not self-sufficient." And in a very fine chapter he indicates in detail how science can minister to the wants of humanity, but that it cannot possibly create newer and nobler wants. Furthermore, he indicts the materialism of contemporaneous civilization by indicating that although systematization is a good thing, it never fosters or promotes growth. Science and theology are systems and coordinate and preserve. Religion is creative and promotes the pioneering spirit within personality which eventually furnishes the dynamic enabling a man to enter new fields. For one who has fear of the processes of science this work is invaluable. The author has his facts at hand. And although the quality of the writing is uneven, still it is a piece of work of very real quality. I recommend this book. But I do wish many contemporaneous authors would condense more thoroughly their writings. Lucidity would not suffer. This is a good book. It would be better if written in one half the pages.

ROBERT LEONARD TUCKER.

Saint Louis, Mo.

*The Unfinished Task of Foreign Missions.* By ROBERT E. SPEER. New York: Fleming H. Revell Company.

WHY read a book? Especially a book on missions; and in this day, when the regular order of progress in social life, in business life, in education and religion is disturbed and broken; when literature is not only light but is also cheap; when movements are on which, we are told, threaten the existing order? We are told, however, that the present age is disturbed because it is seeking for reality as contrasted with shams and uncertainties. Here is a book, *The Unfinished Task of Foreign Missions*, which is not spectacular and yet is so readable that it will hold the rapt attention of any sincere person, from the first chapter to the closing paragraph. These are the James Sprunt Lectures for 1926, delivered at Union Theological Seminary, Richmond, Va.

If one is seeking for a background to determine whether the outreach of Christianity to the nations of the world is fundamental, a background in sound thinking and deep conviction, then he is authorized in spending both his money and time on this volume. If you would appreciate a refutation of cheap questionings and popular objections to missionary work throughout the world, you will find in this volume facts, situations and conditions so delineated that faith will be restored, and, if there is capacity for it, a great inspiration awakened to see this task of world evangelism carried forward. There is no place in its pages for doubt, based on the twin errors of selfishness and misrepresentation. It is the product of a mind that recognizes the doubts, fears, subtleties and treacheries which imperil nation-building on Christian principles; but also a mind which is seasoned by reason of conflict with falsehood and misrepresentation through the years; a mind intimate with spiritual forces; a man who believes that there is One within the shadow who still weeps over a wicked world, and has the power to change men.

In these brief lines let me call attention to one or two particulars. In the teaching of some lecturers the impression is left that other religions of the world and Christianity are quite on a par. There is a similarity, in that they are all supposed to attempt to satisfy the yearnings of human hearts. Much of this teaching has left the impression, however, that they are more or less parallel in their ability to satisfy the deepest needs of human nature. Many religious systems are rated higher than their teachings or fruits warrant.

Doctor Speer shows, for instance, that the element of belief in God, which is found in Buddhism at the present time, is borrowed from Christianity; that Buddhism in its original teaching "ignores the existence of God." In fact, the greatest virtue of Buddhism is a virtue recently borrowed. What has modern teaching added to the teaching of Jesus? Nothing. Practically all the other religions of the world are being improved by their contact with Christianity—Christianity is gaining nothing by its contact with other religions. Indeed, we have not yet fathomed the depths of the life or teaching of Jesus. He abides powerful—others attempt to veneer themselves with his virtues.

The volume treats of the Islam world, the situation in South America, in India, and other fields. It closes with a chapter on the "World's Need." In this chapter is revealed a consciousness that the need of the human family is one. America's responsibility in meeting this need is great. Many peoples of the world still look to her for the leadership which is to bring them to higher standards of life, as well as to a saving hope. They are asking, "If we cannot go to America, cannot America come to us and bring security and prosperity with her?"

F. I. JOHNSON.

New York City.

*Babylonian Life and History.* By Sir E. A. WALLIS BUDGE, M.A., Litt.D. (Cambridge), M.A., Litt.D. (Oxford), D. Litt. (Durham), F.S.A. Sometime Keeper of Egyptian and Assyrian Antiquities, British Museum, Corresponding Member of the Academy of Sciences, Lisbon. With eleven plates and twenty-two illustrations in the text. Pp. xxi + 296. New York: Fleming H. Revell Company.

THE publication of a book by Sir Ernest Budge can scarcely be called an event, for in the writing of books his life has been so amazingly eventful as to pass all characterization. I have known him personally since 1887, when he was an energetic assistant at the British Museum, in which he became the head in 1893, only to be retired in 1924 to reside in Bloomsburg Street, just as near as possible to the world's greatest museum, upon which he has left an indelible stamp of his genius for order and his amazing skill in making archaeological materials instructive, interesting and attractive. I have had some opportunities for acquaintance with all the greater archaeological collections of Europe and of Asia, to say nothing of America, and to me it seems that the British Museum is first, and the rest nowhere, in arrangement, in the perfection of its descriptive labels, and the avallableness of its resources alike to scholars and to the man in the street who drops in occasionally and dubiously to look. Other departments, all departments, indeed, are good and well arranged, but I can see and feel a difference in the Egyptian and Assyrian collections as Budge has garnered and displayed them. But this achievement of his is matched by his activity as a writer of books scientific, semi-scientific and popular. I cannot either verify or support the statement by adequate statistics, but I am willing to set down the opinion that he has written more books of such a character than any other man now living. One does not always feel compelled to agree with all his judgments, nor even to assert that every book is equally well done, but it is impossible to withhold praise for gifts so uncommon, so widely diffused and so useful. Nor would he expect more, for he has his own judgment of the mode of other men's work and is frank in its expression.

But let us return to this book, whether it be number 100 or 200 in his list. In 1883 Doctor Budge produced for the Religious Tract Society a little book with this same title for the useful series called "By Paths of Bible Knowledge," which had a prolonged and deservedly large sale until



its stereotype plates were melted down to be used in the Great War. This, its successor, is in every respect a totally new book, larger and better. Its dedication is in these words: "To the Rev. Archibald Henry Sayce, D.Litt., LL.D., theologian, Oriental philologist, decipherer, traveler, in memory of our unbroken friendship of fifty years"—a fine compliment, richly deserved and handsomely bestowed. I can in no other way so readily and surely indicate the scope of the book as by the reproduction of the table of contents, which runs as follows: I.—The Country of Babylonia and the Euphrates and Tigris; II.—Babylonian Chronology and History; III.—The City of Babylon; IV.—The Babylonian Story of the Creation; V.—The Babylonian Story of the Flood as Told in the Gilgamesh Epic; VI.—Babylonian Religious Beliefs; VII.—The Code of Laws of Khammurabi; VIII.—Babylonian Religious and Magical Literature, Legends, etc.; IX.—The King of Babylonia and His People and Their Lives; X.—Babylonian Life and Learning; XI.—British Museum Excavations in Babylonia; XII.—The Excavations at Kish, Near Babylon; Appendix—List of the Principal Kings of Babylonia; Bibliography. This is indeed a large and comprehensive order for a small book, for this book is printed in brave, large type, and in many, if not most, cases the names of kings and of important cities are printed in cuneiform type, so that much space is thus occupied. The general result is that the book is a series of sketches, rather than a ponderous monograph on any of its subjects. It will not carry the reader far, nor into deep waters, but it points the way toward the greater rivers and mightier oceans and does it well. For the man in haste for just information enough to put him in touch with the new discoveries as the public prints report them; for the woman whose club has commissioned her to write a paper for the next meeting on one of these subjects, it will serve admirably, nor do I know any other to compete with it. Good, very good, may its versatile and skillful author do many more!

ROBERT WILLIAM ROGERS.

Drew Theological Seminary.

*Israel and Babylon.* By W. LANSDALL WARDLE, M.A., D.D., Tutor in Hartley College, Manchester; sometime scholar of Gonville and Caius College, Cambridge. Pp. xi + 343. New York: Fleming H. Revell Company.

THIS is a weak book, quite unworthy of its subject and, though I much regret to say it, not likely to give any clear light or definite leading to inquiring minds. Yet in compass it completely covers its field, and the bibliography, as well as the footnote references, show that the writer had his hand on the literature. What the book lacks primarily is independent judgment, that fundamental requirement of any adequate scholarship which the Germans call *Urtheil*. An adequate acquaintance with two literatures is essential for any man who assumes the responsibility of writing on the interrelations of Israel and Babylon, and these are quite obviously Hebrew and Assyrian. I know no reason for doubting Doctor Wardle's acquaintance with the former. He would hardly be acting as

tutor under Professor A. S. Peake unless he had that acquirement and requirement, but he does not possess in any proper way the other and equally important equipment, a knowledge of Assyriology, using that convenient but inadequate word for the whole vast field of Sumerian, Babylonian and Assyrian. He is quite frank about it in the preface, for he there expresses gratitude to the late lamented Professor H. W. Hogg, "under whose inspiring teaching I studied cuneiform for several years," and then goes on to say, "For various reasons I was not able to prosecute the study afterwards, and I do not wish to pose as an expert Assyriologist. Of Sumerian I know only a few words, and so for the one or two translations from that language I am entirely dependent upon others. In the case of those documents whose originals are in Semitic cuneiform I have made free use of the translations of Ungnad in Gressmann's *Texte und Bilder*, of Dhorme, and of Rogers, whose *Cuneiform Parallels to the Old Testament* may be commended to the reader as by far the best collection of such material in English." Besides these three Wardle has used other translations, notably Langdon in the *Creation Story*. Langdon is an independent scholar of immense learning, but given to flights of ingenuity and quite lacking in self-criticism. He who quotes Langdon would do well to beware, and to do this wisely requires independent scholarship which Wardle does not possess. The translations from the *Cuneiform Parallels* are, of course, from the first edition, which was alone available when Wardle made his book, but there are amendments in the second edition only now made accessible, for example, the extract from the legend of Ea and Atrahasis I have much improved in the new edition.

I have said enough on this point and must now give the chapter titles to show the scope of the book. They run as follows: I. Introduction; II. Palestine, Egypt, Babylonia; III. Israel's Ancestors; IV. Some Features of Babylonian Religion; V. The Origins of Hebrew Monotheism; VI. Creation Stories; VII. Paradise and the Fall; VIII. The Antediluvians; IX. The Deluge; X. Sabbath and Yahweh; XI. Legislation; XII. The Pan-Babylonian Theory; XIII. Retrospect. It will be seen that the book mows a wide swath, and one needs only to ask whether the harvest is rich or scant. I have found nowhere any evident signs of originality, and, worse yet, no very strongly held views or opinions. The ordinary expression of the whole book is hesitant, timid, seldom forceful and definite. A good example of this is in Chapter V, where Wardle cautiously winds along among the masters who knew what they knew and were sure of their opinions. The question of whether Akhenaten was or was not a monotheist issues out finally into the vague balancings of Breasted, Mercer and Peet. Breasted's inexcusably exaggerated estimate of the young king's importance is quoted along with Peet, and Wardle has only to add that both estimate the king's religious reform "more highly than the writer has been able to do." What really wants saying is that the hymn of Akhenaten has no religious philosophy worth a word's weight. If the king put anything into it that may be dignified with a defining word it was not monotheism or even henotheism, but only a colorless pantheism. Equally without point is Wardle's discussion of the Pan-

Babylonian Theory. The true father of it was Stücken, and Winckler's surpassing gift of learned exposition gave it wings, and Alfred Jeremias, long ago a fellow student of mine under Friedrich Delitzsch, gave it popular exposition and a temporary appearance of vitality, and Jensen reduced it to a ridiculous absurdity by making of it a tool to unlock all doors, explain all ancient difficulties and solve every insoluble problem. Wardle is very gentle with it on the whole, but finally has the boldness to intimate that it is "a corpse," because an unnamed "eminent Assyriologist lately asserted that the theory is as dead as a doornail." But having so said he is careful to add, "The corpse still shows some faint signs of life."

There is no pleasure in writing a review of such a book as this. Honesty forbids commendation, yet when the truth is served there is nought else to say than that one wonders why such a book was ever written, and then painfully regrets that it was one's fate to be compelled to speak the truth about it.

ROBERT WILLIAM ROGERS.

Drew Theological Seminary.

*Principles of Religious Education.* By EARL E. EMME and PAUL STEVICK. New York: The Macmillan Company.

THE best and the worst thing that can be said about the Rev. Mr. Emme's and Professor Stevick's *Principles of Religious Education* is that it "thunders" too loudly "in the index." With a sort of holy audacity the authors set out to compress the science of Religious Education into two hundred and seventy-nine pages with generous margins and liberal appendices of supplementary questions and bibliographies. The enormity of the attempt makes the book captivating; it also just as surely limits the extent of its conquest. Vision it achieves but not the revision that yields final values. Nevertheless, it gives a whole view, however hazy, of the field of Religious Education, and this is attainment enough to make it worthy of purchase and studious perusal by clergymen and laymen alike. For those who crave mountain-top experiences it is neither Horeb nor Calvary, but it is a Nebo from which one may catch a purview and a foreglow of a Canaan still to be conquered.

Gradually the Christian world is realizing the breadth and fertility of the field of Religious Education. Surveys, theoretical as well as practical, have finally charted the field in such a way as to distinguish its logical divisions: 1. *Presuppositions*: philosophical and psychological viewpoints from which it should be approached; 2. *Principles*: basic sociological, pedagogical, and theological truths in which its programs must be grounded; 3. *Process*: methods by which soil and seed may be so prepared and sown as to insure the desired harvest; 3. *Products*: the religious values—improved Christian leadership and enriched Christian character—that such cultivation should yield.

The Rev. Mr. Emme and Professor Stevick give one part in their book to each of these four divisions under the respective headings: Hu-

man Nature; Aims; Means; Leadership. Accordingly the work achieves the goal which it sets for itself (Preface, p. 9), "to obtain a single, comprehensive, balanced view, an attempt at basic organization into a coherent whole of *all* the elements in the science of Religious Education." At the same time it makes its title a misnomer, since it deals only superficially with the "Principles" of Religious Education and at equal length and depth with its presuppositions, process, and products. A more appropriate title for the book would have been "An Introduction to Religious Education." It is that *par excellence* but no more than that.

In discussing "human nature" the authors admirably emphasize: 1. Its educability; 2. Its grounding in, and natural gravitation toward, divinity; 3. Its personal responsibility for the degree of education and divinity achieved. The position is well taken but not securely fortified. The treatment wisely tries to conserve the truth in both the "psychological" and the "sociological" viewpoints. In the process, however, it finds them irreconcilable and ends in unstable equilibrium between them. The "more excellent way" out of the dilemma is to see in the so-called "psychological" position the biological viewpoint that it really is, to recognize the sociological viewpoint as its antithesis, and to find the synthesis of these apparent contradictions in a self-psychological viewpoint, which sees the person as an individual—a biological organism, an unfolding, developing bit of germ-plasm—in social, environmental relations, which affect but do not of necessity determine its adjustments to them. This is admittedly "caviar to the general" but it is fundamental for anyone who aspires to master even the first "principles" of Religious Education.

In presenting the latter, the Rev. Mr. Emme and Professor Stevick properly make the aim of Religious Education the application of scientific method to the production of moral and religious values, or, to quote them (p. 75), such an ordering of experience as will "help the individual increasingly to understand, appreciate, and participate in the Christian way of living fruitfully in this world." It is essentially Dr. W. S. Athearn's "introduction of control into experience in terms of Jesus Christ," and, being that, is, I believe, normative for Religious Education.

The elaboration of the means for achieving this end gives the authors' discussion of the religious educative process. This is, in my opinion, the most significant part of the book. It holds that a developing mind can be made moral and religious not by catechetical *exercises* or *mechanical* projects but only by *life-experiences* in which moral and religious principles are *consciously* seen to function. Accordingly, curricula and administration must be flexibly adapted to pupils and situations if the method is to produce *persons* of dynamic character rather than puppets, parroting a creed or incarnating a *code*.

The fruitage of such growth in personality is, according to the last section in the book, "religious leadership." The ideas here are valid enough but the expression occasionally falls to the level of class-meeting bromides, pious "sound and fury signifying nothing." Perhaps the very excellence of the preceding "Part" makes the conclusion, by contrast, anti-climacteric.

Even so, the book is, as has already been suggested, significant, if not final. Along with its over-clamorous thunder there is enough critical lightning and rain to clear the muggy atmosphere which has characterized the popular attitude toward Religious Education. The authors do not sink a deep furrow but they do find and fence the field; and that is much.

EARL MARLATT.

Boston, Mass.

*The Early Church and the World.* By CECIL JOHN CADOUX, D.D. New York: Charles Scribner's Sons. Price, \$6.

THE political and sociological study of church history is a new venture. References to this subject are made in passing but the field has not been cultivated with due regard to all the evidence. Church history has generally been written with reference to theological and ecclesiastical matters but the ethical standards and practices have received scant attention. The struggle during the early centuries was with an outspoken paganism while the period after Constantine was with a veneered paganism, much of which had entered the church. Many of the problems faced during the first centuries are, however, similar to our own. It is therefore of value to know how the Christians met their situations so that we may be guided by their tempered decisions and be warned by their shortsighted conclusions.

To what extent were the leaders of the church justified in passing severe judgment upon society? On what grounds did they regard paganism as doomed, lock, stock, and barrel? Why did they forbid Christians to hold public office and then show tacit approval of those who sought and held such positions under the state? What influences weakened the separation of the Christians and under what circumstances did they maintain friendships with pagans and observe pagan customs that were associated with commercial and educational activities? From our standpoint they showed no little inconsistency, but have we advanced so far that the modern church could plead not guilty?

Origen was the first to think through the problems and his solution of "relative justification" was suggestive. But they who came after him were satisfied with half-way measures. Eusebius counseled a way out of the dilemma by setting up two standards of Christian morality. A higher one was offered to the "religious," requiring celibacy and monastic aloofness, and a lower ideal for the laity, permitting marriage, political activity, military service and other secular pursuits. This division into two classes was popular but it violated the unity of life as taught by Jesus and it was really an evasion of the problem. The result was that when Constantine became emperor the church had no settled convictions and it was readily persuaded to accept the royal patronage and to follow dubious policies. To be sure, the instincts of the church were sound in the main, but for lack of clear and thorough thinking its leaders could not formulate a definite program that did justice to the prerogatives of the church and to the proposals of the state.



These and kindred questions are considered by Doctor Cadoux in a volume that is a credit to English historical scholarship. It is of the greatest value to all who would understand ethical issues and the related study of casuistry so much in evidence to-day. The whole subject of Christian duty resolves itself into one of interpretation and it is seldom possible to avoid one's own prejudices and predilections. Doctor Cadoux is no exception and his well-known pacifist attitude frequently appears in his discussions. Not all will agree with him that the adoption of the policy of Jesus would logically result in the ultimate ending of governments in so far as they involve the infliction of penalties (49). Nor is he careful to distinguish between the mystical and historical meaning of such a sentence as "The whole world lieth in the evil one" (1 John 5. 19). A clear line of demarcation was assuredly drawn between Christians and non-Christians, and the exigencies of the situation did not permit of any compromise between the idealism of Christianity and the materialism of paganism. But the evidence against the state and the world is at times made blacker than the facts warrant. Here again it is a question of interpretation. And however one may differ as to the actual literary and historical values of the documents, Doctor Cadoux has shown rare industry in the collection and arrangement of the extensive material.

This is really a source book unlike anything in English. It is divided into six parts: the first is on Jesus, followed by the earlier apostolic age (A. D. 30-70), the later apostolic age (70-110), the period of the earlier apologists (110-180), of the great thinkers (180-250), of the final struggle and settlement (250-313). The sub-sections cover a multitude of questions on the world and the church, eschatology, ethical principles, the state, heathen society, learning, philosophy and religion, war, family and sex life, property, slavery and other indigenous customs. Repetitions were inevitable and quotations both profound and commonplace were necessary for an all-round survey.

This method of piecing together the thoughts of each period chronologically and topically enables the student to trace the development of ideas during the four formative centuries, and to get a clear view of the changes that took place according to the differing environments and outlook of the Christians. They were not of the same mind on the big practical issues nor was there any uniformity of opinion. Is it any different to-day? There were broad-minded leaders like Saint Paul, Clement of Alexandria and Origen, but there were also fractious enthusiasts whose ruthless fanaticism and defiant protests precipitated the church into misadventures with damaging consequences.

The church failed at many points not because the motives were defective but because the vision was clouded. And yet the moral reformatory movement of the pre-Constantinian church accomplished results of far-reaching import in establishing lofty standards of sexual purity and in inducing many to reckon with spiritual and ethical interests which emphasized the higher values of life. The falling away from the sublime idealisms of Christ was due to corruptions. The true way shown by our Lord was, however, not recovered by controversial ruptures but by a



deepening of the vigorous religious life of the church membership. This also is the only effective course for the modern church. When we show wisdom and courage in following the ideal of our Founder and in submitting to His guidance then will come the day of deliverance and consummation.

OSCAR L. JOSEPH.

*Christian Ethics, or the Science of Christian Living.* By HEWIN N. ROOP, Ph.D., LL.D., L.H.D., Professor in Wheaton College. Pp. 399. New York: Fleming H. Revell Company. \$3.

IN the day when Psychology, Sociology and Ethics have all been torn from their scientifically established bases, as sciences of the distinct spirit and mind of man, by a grossly materialistic philosophy, and in confusion of Psychology and Ethics we are given external behaviorism verging on to animalism, it is refreshing to find a return to sanity in this comprehensive, able, and sound *Christian Ethics*. It wisely does not even discuss the recent amazing swing to the beast.

Its three sections treat of "Historical and Introductory Ethics," "Principles Underlying Christian Ethics," and "Principles Applied to Christian Living." The history, if it was intended to survey the history of ethical development, is too brief and scrappy, but his discussion of the philosophy of ethics is more satisfactory and rises to real value in epigrammatic definitions, keen analysis, and clarifying discussion. Nothing could easily be finer than many of these "lessons," as the author calls his chapters. "The Nature of the Moral Agent," "Dominant Urges to Action," the desires, affections, complex natural tendencies, and the conscience as "urges" to action are presented in attractive and fresh re-statement that holds one's closest attention. "The Will as the Executive in Action" and "Guides to Action" are specially excellent chapters.

The same clarity and helpfulness characterize the Second Section, "Principles Underlying Christian Ethics." Here he surveys ethical theories as constituting standards such as happiness, utilitarianism, perfection, motivity, authority, duty, and the Christ ideals in encyclopedic fullness of knowledge of all the historic treatments of Ethics. And with logical keenness and conclusiveness he pursues the Christian ideals through them all. It is well done in almost every "lesson," the climax being reached in authority, so timely now, and duty and the Christ ideals.

The concluding section, seeking "Application" of the principles, tests supremely the value of the book, and a mere list of these applications shows their comprehensiveness and helpfulness. The Christian as an "individual" is a splendid example of New Testament exposition, the Christian Family, the Christian's Life Work, His Church, His Possessions, His Social Contacts, His Recreations, His Political Sphere. We are interested especially in the "Industrial Sphere." Too brief to be adequate and omitting many burning issues, the author, however, is never astray in what he says on the duty, dignity, and moral significance of labor and trade. "A man's work is his priestly service to God and man." "It is

his Divine calling." "All labor, all trade, all business have ends beyond themselves." "Not the kind of work done is well pleasing to God, but the spirit which shines through it all." "The way one fulfills his daily task at once makes character and reveals his character," are examples of his maxims which crowd every page.

Each chapter concludes with an extended list of questions for review, problems for further study, all thought-provoking and valuable. These should be exceedingly helpful in college classes. And every chapter ends with a bibliography for further reading which could hardly be excelled as selections of the greatest books on the several topics. For private study and home reading this will be greatly appreciated.

CHARLES ROADS.

Upland, Pa.

*Stephen Gardiner and the Tudor Reaction.* By JAMES ARTHUR MULLER, Ph.D., Professor of Church History, Episcopal Theological School, Cambridge, Mass. New York: The Macmillan Company, \$4.

THE learned author has broken up virgin soil. Outside of articles in encyclopedias no one has ever devoted a monograph to that doughty statesman, bishop, chancellor, envoy under Henry VIII and Mary I, Roman Catholic and High Anglican Catholic under the former and Roman Catholic under the latter, and kept in the Tower in a nominal imprisonment under the Protestant government of Edward VI. The book is thoroughly workmanlike, full of results of long research in printed and manuscript sources, copious notes at the end, with lists of authorities, and a perfect index. There need never be another *Life of Gardiner*. And a man so able and so near the sources of power in one of the most important periods of history in a land whose history is the most interesting in the world deserved a monograph, which with all necessary light on him sheds also much on the events of persons of that tragic time. Without hiding facts the author, as befits a biographer, writes in full sympathy with his subject; in fact, it is a question whether his apology does not sometimes exceed fair bounds.

Frith was burned under Anglican Henry in 1533 for being a Protestant. It is excused on the ground that persecutors believed that heresy imperiled commonwealths (p. 53). Now the law holds you blameless if you kill a man in self-defense; but you must be morally certain that your life is in danger. Frith was killed for denying transubstantiation. But by 1533 England had positive knowledge that a different theory of the Lord's Supper from that of the church did not destroy commonwealths, as German Protestant states were going on as usual. We need not deny the honesty of persecutors; but we blame them for failure to inform themselves and thus for reasoning falsely on false premises. Besides, look: all the Henrician and Marian martyrs suffered mainly for heresy on the Lord's Supper. But transubstantiation was not made an article of faith till 1215, and states existed before that. As to the horrible penalties attached to the High Anglican Catholic Six Articles of 1539 we do not know

that they were due to the fear of civil commotions (p. 81). They were probably due to Henry's intolerant and cruel nature, his desire to placate Catholics on the continent, and to the abject fear in which his parliament stood to him. The enactors must have known there were no such commotions in Lutheran lands (Peasants' War of 1525 was for another cause and there had been similar uprisings in the good old Catholic times), nor in Zurich nor Strassburg.

The Anglican martyrdom of Barnes in 1540 is excused on the ground that it is "not surprising statesmen felt Barnes' teaching subversive of the state" (p. 94). But it is surprising. Barnes' principle was utter obedience to all laws except those against God, and non-resistance even to these. When Gardiner said that that principle made obedience a "play," it is strange that so shrewd a lawyer did not know he (Gardiner) was speaking falsely. Outward obedience is all the law requires, not inner thoughts and inclinations. But Barnes went farther than outward obedience. He had been taught Luther's profound respect for rulers and their laws. The author is also unduly obsequious to Gardiner as to the danger of German Protestantism to states on account of the "ruinous civil strife in Germany" (p. 152). Properly speaking, there was no civil strife in Germany, as the states there were independent of each other, though there was a brief war really precipitated by Catholic Emperor and Pope against certain Protestant states. Gardiner speaks ignorantly, and if not ignorantly, falsely, in alleging Lutheran opinions as politically dangerous. He complains bitterly of his nominal imprisonment in the Tower (p. 169) under the Protector and Council of the more Protestant Edward VI, and yet for differing from authorities better men than he had with his sanction been burned or hung under Henry, and they wanted to be instructed, too. He appeals for justice (p. 192), forgetting that justice in religious matters was a rare bird in all Europe in his days and had been for a thousand years. Gardiner was really treated with consideration under Edward VI. For less reasons he would have been sent to the block in the black times of the Henrician tyranny. Against Ponet the author quotes (p. 203) without testing notorious Roman Catholics, but depreciates evidence of those not quite so Catholic as Gardiner against Gardiner. The author misleads the reader in excusing Tudor persecution of Protestants by our treatment of pacifists (p. 277). Those who will not go to war are molested only in times of war, that is, when the very existence of a nation is at stake. And then they are at the worst imprisoned. Whereas the Protestant martyrs under Henry and Mary were no danger to the state (some of them were women and simple-minded peasants), and must have been known as such by statesmen of ordinary sagacity, and yet they were not only imprisoned but burned to death. If one loyally accepts rulers and laws, as Protestants did, it is absurd to think that difference of opinion as to bodily presence of Christ in the Supper was dangerous. Nor is the word "rebel" a fair one for a pacifist. A rebel is an active insurrectionist in arms, a pacifist a passive sufferer. Gardiner might have differed from Mary "as to political wisdom of continued" martyring of Protestants (p. 284), but we wish evidence had been given of this. It

is a gross exaggeration to speak of the religious "civil strife as making a shambles of Germany" (p. 300). The brief Schmalkald war and a tilt between Maurice of Saxony and Albert of Brandenburg were the only troubles in Germany in Gardiner's lifetime, too small to attract much notice outside of that country. Grosser still the exaggeration of that alleged "century of civil strife which in the name of religion turned Germany into a desert," and from which our author thinks England may have been saved (p. 301) by the persecuting policy of Henry, Mary and their great minister Gardiner. The strife was neither for a "century" nor was it "civil." But sixty-three years after Gardiner passed on, the Thirty Years War broke out, and it was more foreign than civil, as Austria, Spain, Bohemia, Denmark, Sweden and France were engaged.

A few points or corrections on subjects not connected with the persecutions. It is hard to believe that so good a Roman Catholic as Gardiner did not believe that the Pope did not inherit from Saint Peter (see p. 57), and thus acquit him of pifancy or self-stultification very unlike his greater contemporary, More. Nor are we sure how truthful his account of Barnes, he who was trained in the prevarication—to use no stronger word—of diplomacy. His charge that Protestants inserted a sentence (p. 99)—how could he tell the original copy or remember accurately years after every sentence he had read? Nothing shows more the Catholic or even Roman Catholic cast of his mind than his dislike of Erasmus' *Paraphrases of the New Testament* (p. 168). See Faulkner, *Erasmus*, pp. 167-169. Exaggeration as to Zwingli's doctrine of Sacrament (p. 207). On the strength of the Rev. W. G. Peck does "many a Methodist feel that transubstantiation (or a similar doctrine) is the central truth of religion" (p. 276)? One swallow does not make a summer. This reviewer has read Wesley's sacramental hymns and he can testify that they do not require "almost a philosophical equivalent of that doctrine" (transubstantiation). Nor is it true that there is "nothing inherently absurd" in the doctrine; for what can be absurder than to think of qualities or accidents existing and yet not existing, that is, not existing in the substance with which only they have to do. Remarkable confession of Gardiner (if true) that, while you could speak of free justification through grace to a dying sinner like himself, you must not open that window to the people, else "farewell altogether" (p. 291). It would be the death of Catholicism. The story told by our hero (p. 299) that when Melancthon suggested to Erasmus the giving up of Scotus and scholastic theology the great humanist replied that he might consider that when there was a better to substitute for it, sounds apocryphal. See, for instance, Erasmus' Epistle 85 in Nichols, *Epistles of Erasmus*, i, 141-4.

J. A. FAULKNER.

Drew Theological Seminary.

*The Theories of Instinct.* By E. C. WILM. Yale University Press, 1925.

THIS is a brief history of the emergence from the mists of early Greek animistic philosophies of the large distinction between the soul and the

body; of the sharpening of the concept of instinct by the further distinction between the rational and the irrational soul; of modern descriptions of instinct, and of the philosophical and scientific attempts to trace its origin. Doctor Wilm, with wide intellectual perspectives, focuses attention upon instinct as a strategic point for the elucidation of the larger problem of mechanism and vitalism; although a philosophical diffidence happily prevents his forcing all theories into these formal, mutually exclusive categories.

Mind and body are diverse explanatory principles, vaguely defined by Empedocles and Anaxagoras (Chap. I), more sharply and critically apprehended by Plato and Aristotle (Chap. II). The Stoics, following the naturalistic tradition of Democritus, Theophrastus and Strato, erase the sharp divisions between rational and irrational, and develop the concept of unconscious purposive process due to the action of mechanical forces (Chap. III). The Epicureans, through their influence on Plutarch, Celsus and Porphyry (Chap. IV), and Montaigne (Chap. VI), help further to mitigate the alleged difference between animal and human intelligence. The discussion of seventeenth century materialism (Chaps. VII, VIII) is followed by an excellent review of Reimarus (Chap. IX). An extended examination of Schopenhauer's theory of an organic non-rational process with rational manifestations, and of von Hartmann's assumption of a non-conscious rational process (Chap. I), leads on to the discussion of theories of heredity as propounded by the evolutionists (Chap. XI). The question of the inheritance of acquired characteristics is left open, and a glance is cast at the theory of "organic selection," which assigns protective value to such characteristics, whereby they become an indirect factor in evolution.

The survey stimulates a certain amount of speculative bristling, as, for example, in the suggested interpretation (after Grote) of Platonic reminiscence as an anticipation of genetic theories of instinct. Although an impersonal attitude is well sustained throughout the volume, it is not difficult to detect the scientist's impatience with the interference, modern as well as ancient, of practical and religious concerns with scientific neutrality; the historian's impatience with those who are unconscious of their own spiritual ancestors; the logician's impatience with vague conceptions, such as covered by terms like teleology; the philosopher's impatience with the assumption of principles of explanation which have no actual relation to the facts to be explained.

Not the least merit of the book is its inculcation of respect for those who have given the understanding wings as well as weights—for the prophecies of Anaximander and of the Greek atomists; for the "Darwinism" of Empedocles and Epicurus; for Descartes as a propounder of mechanistic and tropistic theories; for Condillac as a forerunner of Lamarck. The book has, therefore, the humanistic interest of displaying the "permanence of certain odd ways of human thought."

The din of battle between science and theology resounds in the background of the entire volume, increasing in violence with the advent of modern biology, the last hundred years. But there is a singular absence

of dogmatic and controversial attitudes, and the rights of secular knowledge and investigation are upheld with an unwavering hand. The evolution theory is itself subjected to criticisms which will seem to the reader important and crucial, as on pages 161-64 and 176-81. On the other hand, fundamentalists will draw small comfort from seeing their claims dwindle before the stoic neutrality of these pages. Time will vindicate the justice of Doctor Wilm's positions on these problems and his book will no doubt do its part in bringing about a better attitude on all these matters.

The volume is well documented, and there is a full and careful bibliography of the subject in English, French and German, a feature of much value to other students of psychology and of evolution. The book comes with the warm commendation of Hans Driesch, Gifford lecturer on natural religion at the University of Aberdeen ("a very thorough and good work, indeed"), and a German translation with the imprint of a Leipzig publishing house is in early prospect.

The Yale University Press, known for the excellence of its book making, has outdone itself in this volume. Color, margins and type are a delight to the eye, and are in thorough keeping with the dignity of treatment and the dry beauty of the writing. The latter is especially pleasant after Mr. Wilm's more popularly written philosophic biographies of Schiller and Bergson, and of his *Problem of Religion*. There will therefore be well-justified anticipation of his promised new book on *Instinct and Intelligence*, which will survey discussions since Darwin, and give the author's own interpretation of instinct in its larger relations within the natural universe.

H. H. YOUNG.

Boston, Mass.

*The Call to Prophetic Service.* By HENRY SCHAEFFER, Ph.D., S.T.M. Pp. 459. New York: Fleming H. Revell Company. \$3.25.

THE younger men of the ministry, together with that large body of students in our colleges, seminaries and universities will greatly appreciate every new book relating to the work of the ministry and the call to full-time Christian service. When we realize the paucity of this kind of material and the invaluable help which this book affords to everyone who seeks to do the will of God, we shall begin to feel our great indebtedness to Doctor Schaeffer for this splendid volume which he has contributed, *The Call to Prophetic Service*.

One does not need to read far before he discovers how thoroughly conversant Professor Schaeffer is with Hebrew history. His earlier volumes on *The Social Legislation of the Semites* and *Hebrew Tribal Economy* undoubtedly gave him a splendid social setting for the characters presented in this book. It is refreshing to find a man who in contemplating the prophets of the Old Testament is somewhat conservative in his critical attitude. This book leads one into a full appreciation of the spiritual element of the Word of God. As might be implied in a book



of this nature, it does not emphasize the predictive element in prophecy, but the author, with all the boldness and spiritual passion of earlier prophets, challenges the youth of to-day to a larger consecration in Christian service. Its spiritual message to the age cannot be questioned by anyone.

The art of finding one's place in life and the help which we may afford in leading others to find their places, these are of constant interest to Christians everywhere. Above all, the author will never allow us to forget the divine vocation in human life.

Following a splendid "Foreword" by Dr. Cleland B. McAfee and a brief Preface and Introduction by the author we enter almost immediately into the heart of the subject in "The Call of Abraham." There are thirteen chapters in this book, nine of which are given to the study of Old Testament characters and four chapters to the New Testament, namely, "The Call of John the Baptist," "The Call of Jesus," "The Call of the Twelve" and "The Call of the Apostle to the Gentiles." To follow the author in his interpretation of these wonderful Bible characters is to realize one's own personal relation to God. While there is a marked difference in the call-experiences of this wonderful assembly of the prophets, apostles and preachers, yet to each there is given a distinct vision of God. Nor did they presume to tell God what ought to be done, but went forth under divine compulsion to do God's will. Gladly would they evade the call, but, like Martin Luther, of a more modern day: "Here I stand; I cannot do otherwise! God help me! Amen!"

This book leads us to see that the deepest needs of humanity are ever the same, and that the manner of meeting them is not altogether different from that of other days; therefore, prophets of yesterday have a message for to-day.

LEWIS KEAST.

Ishpeming, Mich.

*New Realism in the Light of Scholasticism.* By Sister MARY VERDA, of the Sisters of the Holy Cross. Pp. 204. New York: The Macmillan Company. \$1.75.

SISTER MARY VERDA, teacher in Saint Mary's College, Notre Dame, Indiana, in this brief philosophical treatise has certainly acquired the right to be classed as a very high authority on Neo-Scholasticism. While, like most Roman Catholic thinkers, she has not yet been wholly freed from the tyranny of Aristotelian thought as developed by Saint Thomas Aquinas, one cannot help feeling as he reads this ably planned and charmingly written work that something of the spirit of the practical reason has vitalized her metaphysics. Certainly the traditional realism of her own epistemology, in spite of some of its dogmatic elements, is a far more genuine realism than the present New Realism, which she states so fairly and criticizes most drastically.

A marvelous characteristic of this volume is in the first three chapters, where in a condensed but clear manner she sketches historically

Greek philosophy (the root of Scholasticism), Idealism both old and new, and Pragmatism. Her realization of what she calls the negative value of Pragmatism is perhaps the one thing which vitalizes the entire work.

While it is to be hoped that there is no serious fear that the New Realism of such thinkers as Thomas Case, R. B. Perry, E. B. Holt and others is driving Idealism and Pragmatism into the background of modern thought, it is important that its dangerous tendency toward Monistic materialism should be met by a fair "statement and analysis of its basic principles." That could be done without the use of that abstraction called "ontological truth," and Sister Mary Verda has also used some more vital reasons for rejecting this pseudo-philosophy. Certainly we must agree with her noble vision when she sees in Christian love a reality that the New Realism in its materialism cannot behold. She even dares to quote a strong support of this principle of love from Balfour's *Foundations of Belief*, a work whose philosophic doubt gives little room for either Neo-Realism or Neo-Scholasticism.

In spite of its illusory background of *a priori* theories, there is an originality and profundity in this book which should give it a permanent life in philosophic literature. Is it not possible that we are on the road to a Neo-Pragmatism, in which the "ought" emphasized by Kant and the Love magnified by Sister Mary Verda shall be held as moral measures of all value judgments? Is not personality seen as a royal fountain, the center of all thought and life?

If you are a student in philosophy, get and read this little treatise. You need not accept its theoretic basis, but it is vivid enough to be good food for thought. Scholasticism may not possess the light Sister Mary Verda imagines, but she does bring some genuine light to banish the darkness of current mechanistic rationalism.

*Dante's Conception of Justice.* By ALLEN H. GILBERT, Professor of English in Duke University. Published by the Duke University Press, Durham, N. C.

It is a really notable thing when a fundamental piece of work dealing in scientific fashion with the sources and having to do with the Middle Ages comes from the pen of an American scholar. Professor Gilbert has put us all in his debt by his admirable study of Dante's Conception of Justice. The volume which has been published by the Duke University Press not only gives the admirable analysis of the author but in an appendix gives the reader an opportunity to be in contact with the sources themselves. Of course, the fundamental problem in such a study is the relation of Dante to Saint Thomas Aquinas and the relation of Saint Thomas Aquinas to Aristotle, and it is at this very point that Professor Gilbert's work is most complete. The reader of this volume will feel that he is not only in contact with the mind of the great Florentine, but he sees the fashion in which that mind was influenced by the great theologian of the thirteenth century and how that theologian in his turn was

indebted to the Greek philosopher who gave an intellectual frame to so much of the thought of the Middle Ages. It is scarcely too much to say that every student of Dante should have in his library this effective and careful piece of work.

LYNN HAROLD HOUGH.

Detroit, Mich.

*Ideals of Conduct. An Exposition of Moral Attitudes.* By JOHN DASHIELL STOOPS, Professor of Philosophy at Grinnell College. New York: The Macmillan Company.

It would scarcely be possible for a well-trained man to write regarding the matters of practical ethics without showing more or less contact with the behavioristic psychology. Professor Stoops not only shows such a contact but it may almost be said that this contact is defining for his own intellectual point of view. There are times, too, when the Freudian psychology more than comes into its own. The volume before us would hardly be entirely comprehensible to a reader who did not move about at least with a certain ease among Freudian conceptions and also among those which have grown out among the behavioristic psychology. Indeed, the volume is dedicated to Professor John Dewey. Perhaps the really distinctive thing about this discussion is the fact that the author himself shows definite evidence of a thorough classical training, is very much at home with Greek thought and writing, moves with ease among the critical problems of the Hebrew Scriptures and shows an intimate knowledge of history, which gives him a perspective which would be quite impossible without these elements in his equipment. Again and again Professor Stoops flashes a light upon some matter of ancient, mediæval or modern experience which proves indeed illuminating. One is a little amused when at the climax of one of his discussions he makes the not entirely revolutionary suggestion that a man may well be encouraged to be in love with his own wife. There are times when his behavioristic principles weigh rather heavily upon a mind which otherwise would move, one feels, with freshness and elasticity. It can scarcely be said that Professor Stoops has come to a fundamental understanding of the relation of personality either to epistemology or metaphysics, but his book is one of genuine erudition, at times of fascinating writing and always of the sort of stimulus which comes when a highly equipped mind is conducting a process of carefully built up dialectic.

LYNN HAROLD HOUGH.

Detroit, Mich.

*General History of the World.* By VICTOR DURUY. Revised and enlarged, with 30 maps in color. Pp. 931. New York: Thomas Y. Crowell Company. Price, \$4, postage extra.

THIS is probably the most comprehensive summary of universal history ever presented in one volume. First written over two generations ago by M. Duruy, then Minister of Education in France, it has been again

and again revised and enlarged, contemporary history, including the World War, having been added by various competent contributors, so that some 400 pages having been added it is now quite up to date. Beginning with the ancient history of the East, it goes on to Greece and Rome, the Middle Ages, modern history, and the present status.

Duruy wrote crisply and clearly and the present editors fairly well follow him in that respect. Of course, it is not as philosophical in its temperament as Wells' *Outline of History*, but it is far wider in its detail of facts. One always wishes to find some rich ore which is left out of even the best of these books. But here is a museum of world history crowded with its most important material. It is a good volume to open anywhere and see some great scene of the past sharply portrayed in terse style.

***The American Year Book.* A Record of Events and Progress. Year 1925.**  
Edited by ALBERT BUSHNELL HART and WILLIAM M. SCHUYLER. New York: The Macmillan Company. \$7.50.

THIS general survey of the advance of our nation offers a practical conspectus of progress in every department of activity. The general reader and the student have access to a mass of material within easy compass. Such a handbook of reliable information is indispensable to a knowledge of contemporary American history, especially at a time when international relations directly affect the welfare and influence of the United States. The volume is divided into seven parts: Historical, American Government, Governmental Functions, Economics and Business, Social Conditions and Aims, Science Principles and Application, the Humanities. The purpose of this notice is not to review but to call attention to this important publication. It is sponsored by forty-five national societies whose representatives constitute an Advisory Board. There are two hundred and fifty-five contributors, all of whom are experts in their respective fields.

The section on American literature, by Professor Spaeth, is a careful characterization which offers grounds for encouragement concerning the literary output and reading tastes of our people. The section on Religion and Religious Organization, by Dr. H. K. Carroll, is on the whole a conservative and judicious interpretation of religious activities based on statistical data. The general trends of religious life and thought are shown to be toward a more constructive and less controversial attitude, in the interests of denominational cooperation and in some places of union. This eminent authority also furnishes a detailed and very readable review of the actions of all the branches of Protestantism, as well as of the Eastern Orthodox and the Roman Catholic Churches. The concluding statistical summary is like that to which we have long been accustomed to receive annually from him. There is every reason to thank God and take courage as we go forward to larger consolidations and conquests in the name of Christ.

OSCAR L. JOSEPH.

## BOOKS IN BRIEF

*Tolerance.* By HENDRIK WILLEM VAN LOON (Bonl & Liveright, \$3). No subject needs more thorough consideration than that which has enlisted the attention of Van Loon. Like his previous volume, *The Story of Mankind*, this impressionistic sketch reads well but it is unbalanced, due to lack of historical perspective and to serious omissions. Some of the hortatory paragraphs might well have been omitted to make room for the important contributions made by Milton's *Arcopagitica*, Jeremy Taylor's *Liberty of Prophesying* and Mill's *Essay on Liberty*. The last hundred years witnessed grave struggles for intellectual, political and religious freedom, but Van Loon gives this strategic period only seven pages of disconnected paragraphs which vaguely generalize and specify nothing. The fact is, the author was overcome by a feeling of boredom when he reached page 195 and it was with a sense of relief that he finished what had become an unwelcome task. This is not the way to write great books and this one certainly does not belong to this class. It is good in spots but it does not go far enough and therefore fails to make a conclusive appeal.

*The Advancing Church.* By EDWARD LAIRD MILLS (Methodist Book Concern. Paper, 50c; cloth, 75c). A textbook on home missions devoted to the problem of Christianizing America. It properly emphasizes that principle characteristic of that practical mystic, John Wesley, and fairly active in Methodism—the application of religion to all of life. Starting with the historical foundations, sensible place is given to urban and rural questions, to spiritualizing education and to the many features of Christianity in a new world. It does not neglect the need of personal evangelism.

*Church School Leadership.* By W. EDWARD RAFFERTY (Revell, \$2). This is an excellent manual of practical methods in the religious element in all forms of the church school, and is adapted not merely to specialists but to the vast mass of members in the church who have not acquired any training or equipment for these forms of service. All forms of leadership in religious culture are well treated.

*Pen Portraits of the Prophets.* By BERNARD C. CLAUSEN (Revell, \$1.50). Biblical biography is here treated as a strong personal message to our own age. The prophets are visualized not as foretellers of events but as forth tellers of the mind of God to their own time. This makes prophecy more than a petty puzzle with regard to to-morrow but a living message for to-day. The Hebrew prophets were preachers.

*The Ethics of Business.* By EDGAR L. HERMANC (Harper, \$2). Codes of ethics are being adopted by many trade associations. Doubtless, as shown in this very well written book, ethical standards are advancing in the world of business. Certainly the last chapter, "Christianity and Business," touches a higher point than most of these improved codes have attained. The writer realized the need of checking the passion of acquisitiveness. Will not the present economic order be absolutely transformed when the profit motive vanishes and the service motive wins? This

book has not yet got there but it is on the way and has a real value, especially for business which has not started in that direction.

*The Girl's Every Day Book* (The Womans Press). An anthology of passages, both in prose and poetry, for everyday reading. There are few books of this sort with equal taste in choice of material. Nearly every selection has both a high literary and religious value.

*The Key to Faith.* By MICHAEL O. GERSHENSON. Translated by HENRY FRANK (Macmillan, \$1.50). We advise all our readers who can afford it to purchase this most marvelous book by a Russian Jew, which analyzes with deep spiritual insight the religion of the Old Testament. He exalts religion above physical science and all other elements of human interest. Faith to him, as to the Christian, is preeminently a moral motive of the spirit. Surely the ultra orthodox and the most reckless liberalist will find here a genuine religion which is on the way to the Gospel.

*The History of Utopian Thought.* By JOYCE ORAMEL HERTZLER (Macmillan, \$1.50). This historical sketch of the growth of social idealism in thought and life was most favorably noticed in the *METHODIST REVIEW*, May, 1923. This is a reprint at a reduced price.

*The English-Speaking Peoples.* By Bishop WILBUR P. THIRKIELD (Abingdon, 50c). Will these nations fail in their mission to the world? This thrilling address was made by Bishop Thirkield at the Bishops' Conference, November, 1925. Strong in drastic criticism both of England and the United States as to many of their attitudes in the present world crisis, he shows that these peoples have the social, racial, linguistic and other equipments for supreme World Service. Full of suggestions for the missionary sermon, the bishop surely shows that the Occident has a far larger chance to be a blessing to the Orient than the Eastern world to be a peril to the West.

*The Truth and the Life, and Other Sermons.* By JOSEPH FORT NEWTON (Doran, \$2). Doctor Newton is not only an editorial critic of the preaching of to-day, but is himself a great preacher who has enlightened two continents with his spiritual messages. At once philosopher, poet and prophet, his preaching power unites oratory and religion. Each of these sermons is devotionally prefaced with a prayer.

*Inner Radiancy.* By EVELYN MABEL WATSON (Abingdon, 75c). These "paragraphs on Christian Mysticism" are brief spiritual meditations written in a spirit of deep reverence and clear vision. It deals with communion with God and Jesus Christ, experience of the Divine Love, Prayer, Mysticism and the Mystic in a quite thoughtful and intensely spiritual manner. Bishop Theodore S. Henderson writes a glowing introduction, and Dr. W. H. McMaster an appreciative essay on Mysticism. Miss Watson prefaces her paragraphs with a poetic invocation. This may well be added to daily read devotional books.

*Faggots of Torches.* By F. W. BOREHAM (Abingdon, \$1.75). This eighteenth volume of charming essays, written by this Australian literary genius, deals with twenty-two different Scriptural texts which have made history, texts which led the life of such men as Toplady, Carlyle, Saint



Augustine, Baxter, George Fox, Pascal, Gladstone, Tolstoi, Mrs. Stowe, Dostoyevsky and a dozen others. It is a brilliantly written Philosophy of Words. Certainly "words" represent a vital influence in history. Boreham's vision stays clear and his style most elegant in this last of his books.

*When Jesus Was a Carpenter.* By MURIEL CLARK (Abingdon, 75c). He was a carpenter and he also loved children. So the author has imaginatively constructed a group of eleven stories of the Holy Carpenter in his relations to the little ones. It is a beautiful introduction of the young to our Lord.

*Preachers and Preaching in Detroit.* Edited by RALPH M. PIERCE (Revell, \$2). Perhaps these nineteen prophets of that dynamic city called Detroit should be increased to twenty and include the editor of this volume, Doctor Pierce, whose introduction and brief life sketches of the others have the true prophetic spirit. It includes that mystic Gains Glenn Atkins, that scholar and orator Chester B. Emerson, brilliant Lynn Harold Hough, inspiring historical theologian; Reinhold Niebuhr, keen critic of our age; Merton S. Rice, supreme preacher to the man in the street and everybody else; Edgar DeWitt Jones, versatile rhetorician; S. S. Marquis, religious sociologist, and all the others of varying temperament but equal gifts. One wonders if any other American city can present such weekly messages by such personalities in its pulpits.

*Quiet Talks on the Crisis and After.* By S. D. GORDON (Revell, \$1.25). There is a world crisis following the World War. Much of its breakdown Mr. Gordon perceives. But its solution is not by the un-Scriptural sort of personal Advent here described. What the world needs is a genuine Christ spirit in all life. It will come not by force but by love.

*Our Lord's Earthly Life.* By DAVID SMITH (Doran, \$3). This is a representation of the message of that celebrated book written by Doctor Smith twenty years ago, *In the Days of His Flesh*. That, however, was a treatise scholarly and critical, while the present book, equally based upon learned exegesis, is of the expository type, simpler and more practical in its statements. The personal element is felt here in a somewhat more virile manner than in the former volume. This will grip the laity as well as the ministry. Like the Gospels, it properly gives over one third of its space to the Passion and Resurrection of our Lord.

*Easter Sermons.* Edited by FREDERICK J. NORTH (Doran, \$2). These ten excellent sermons for the Day of Resurrection are by British preachers, both Free Church and Anglican. They present many features of Easter Day, culminating in an Easter Doxology.

*Central American Indians and the Bible.* By W. F. JORDAN (Revell, \$1). "Indian America includes the greatest stretch of unevangelized territory in the world." This fact as to these millions of dwellers in the Latin American states is here vividly pictured.

*My Key of Life.* By HELEN KELLER (Crowell, \$1). This essay is by that marvelous girl, whose mind and heart, in spite of her small possession of merely physical senses, are larger than either in many others who may be able to see, hear and speak, as she cannot. Her creed of life, in spite of

these defects, is Optimism, not the superficial optimism of cheap theosophy but that experience which even a shut-in soul can experience of the sunshine of God's love.

*Putting on Immortality.* By CLARENCE EDWARD MACARTNEY (Revell, \$1.50). *"There Is No Death."* By ROBERT J. MACALPINE (Revell, \$1.25). Two Presbyterian ministers in these volumes discuss the Christian doctrine of the future life. Doctor Macartney gives a popular treatise on eschatological questions such as immortality, resurrection, retribution, judgment and final blessedness. MacAlpine publishes popular broadcasted sermons on life's continuity after death. Neither presents any fresh portrayals of the problem, but both furnish many excellent new illustrations. Eschatological literature now goes beyond 7,000 titles. Here are two of average value which do reach fairly high altitudes of statement.

*British Preachers.* Edited by Sir JAMES MARCHANT (Revell, \$1.75). This is a second series of sermons by English ministers, quite equal to that first volume noted in the May issue of the REVIEW. All twenty-four sermons are on a high level both of thought and feeling. Really none of these preachers fall below the best grade of homiletic value. And the practical worth fully reaches the full measure of their intellectual and literary achievement.

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#### A READING COURSE

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*A Handbook of Christian Ethics.* By DAVID STOW ADAM, D.D., Professor of Systematic Theology and Church History, Ormond College, Melbourne. New York: Charles Scribner's Sons. \$3.

THE field of ethics has considerably broadened to include all human interests. This study is not pedantic and priggish but intensely practical because it has to do with attitudes and activities. As a science it deals with normative standards that regulate the laws of life for its highest good. As an art it has to do with methods by which we adjust ourselves to the changing order, to control it for the sake of worth while conduct. Ethics asks two questions: What shall I do? and, How can I do it?

The importance of this subject has been recognized by every age, as may be seen in the series of articles in the *Encyclopadia of Religion and Ethics* on "Ethical Discipline," "Ethical Idealism," "Ethics and Morality," etc. (Vol. V, pp. 405-522). Such a comparative study of ethics cannot but lead to the conclusion that the Christian view is the completest and most satisfying. This is grounded on three facts. One is that religion and ethics cannot be divorced without peril, since they bear on complementary aspects of human life. Another is that the Gospel of Christ offers the highest ideal and the most effective dynamic for right living. A third is that the superiority of the Christian ethic is verified by the type of character it produces.

Consider this third fact. Strange and sinister ethical doctrines have repeatedly held the attention of many in the church and outside of it.

They were discredited not by the arguments of logic but by the unethical lives of their votaries. It may be said that the same holds true of Christianity, that our religion still suffers more at the hands of inconsistency than of infidelity, and that a wide gulf exists between reverence for its ideals and the realization of them. But should we not seek elsewhere for the causes of these lamentable lapses? Dr. W. P. Paterson well remarked that "nothing is so common as for us to misunderstand our own motives." May not the disparities that have marred the lives of Christians be due to their confusion of understanding rather than to their unwillingness to obey the Christian mandates, or indeed, to both? We need not doubt the sincerity of some even when we question the soundness of their moral judgment.

The demand for guidance is thus constantly made upon every preacher. The call for ethical preaching implies the need for the application to changing conditions of the permanent moral teachings of our Lord. Dr. R. W. Dale was persuaded that one of the most important parts of his pulpit work was instruction on conduct. How well he undertook it is illustrated in his volume, *Laws of Christ for Common Life*. Dr. John Watson (Ian Maclaren) was also convinced of this necessity, as may be seen from his volume, *Respectable Sins*. The criticism has been made that "Christian teachers have been too timid in their enforcement of Christian morals upon the public conscience. They have been content to modify and whittle away the plain precepts of Christ, until there has been little difference between the judgment of the non-religious man and that of the professed disciple" (A. C. Hill, *The Sword of the Lord*, p. 60). Is this correct?

Ethical preaching is by no means the easiest. One is apt to indulge in negations and denunciations and avoid the constructive interpretation of the Inevitable Word. Then again there is no finality in Christian ethics. To be sure, the originality and the authority of our Lord, due to his whole character, constitute him the supreme ethical Teacher. He aimed to create in his followers a new will that expressed piety toward God and purity toward men. The application of this beneficent will has, however, not been so simple a matter as an offhand judgment might indicate. Think of the questions that agitate our own day, such as the values of prohibition, the merits of war and peace, the rights of color and race, the duties of capital and labor, the benefits of church union as distinct from church federation.

It is clear that no ready-made program is feasible in a world of shifting conditions, social discords, religious differences. However prompt we may be to accept the truths of the Fatherhood of God and of the brotherhood of man, as Christ taught them, there are situations that call for a reckoning with the agelong influences of custom and tradition, of patriotism and nationalism, which cannot be abruptly dismissed as belonging to the beggarly elements of the world. In his volume on *The Early Church and the World*, Dr. C. J. Cadoux strikingly expounds how such questions were faced in the first Christian centuries. A survey of church history leads to the conclusion that the demands of Christian ethics have varied

in different lands and times. The monastic ideal, favored by Augustine, Chrysostom and other teachers, reflected the other-worldly spirit of the fourth and fifth centuries. The revolt against these austerities by the Renaissance resulted in a cultured paganism. It was followed by a type of Christian Stoicism during the Reformation and under Puritanism. The reaction against this appeared in the religion of chivalry and secularity, when a bishop of the Anglican Church would become more indignant if told that he was no gentleman than that he was no Christian. Evangelicalism, Doctor Dale and other leaders being witness, has shown serious defects because of its ethical weakness. This whole question is discussed with insight in *Evolution in Christian Ethics*, by Dr. Percy Gardner.

Since morality is rooted in religion we must relate the three verities—God, human freedom and immortality—to our own age of tantalizing paradoxes. Since moral standards change with history, the serious problem is how to conciliate the Puritan and the Pagan; how to modify or transform custom in accord with the eternal law of righteousness; how to effect a synthesis between idealism and materialism, not as philosophical theories but as the two strains in human life, for we are not disembodied spirits; how to overcome the skepticism of ignorance and indifference; how to establish a rational faith in the moral order of the universe and in the ultimate triumph of divine and human love. Living as we do in post-war days, unexpected questions are thrust upon us, which the church is under obligation to consider, with a view to furnishing adequate answers in the name of the discerning and delivering Christ and for the sake of the progressive rationalization and redemption of our whole life.

Consider again the prevalent skepticism which regards all ethical judgments as inspired by emotion and passion, although camouflaged by reason. The logical outcome of attributing our ethical ideals to a purely subjective source is seen in Bertrand Russell's amazing statement that immorality, especially in the sex relations, is no longer sinful. (*What I Believe*, p. 49.) A recital of the pernicious tendencies in much of our current literature is given in Doctor Cadman's volume, *Imagination and Religion*, particularly in the chapter on "The Perils of Imagination." Nor do we believe with some moderns that ethics is the product of the gregarious instinct, inspired by group selfishness. These challenges to the Christian standards are not to be merely deplored. They should constrain us to take our ethical ideals more seriously and to set them in the turgid stream of modern life, for the more decisive guidance of a generation that is stronger in its inhibitions than in its inspirations.

We believe that Christian ethics is determined by the redemptive principle of love in Jesus Christ. This love is not a species of pity, which is often a mark of senile weakness and of moral anemia. It is an attitude of comprehension based upon "a transvaluation of values," which distinguishes between sympathy and sentimentalism, between forgiveness and the condoning of wrongdoing, between charity and mere good nature. It shows kindness with due regard to justice. It reckons with both heaven and hell here and hereafter. It insists on a wise discipline

which requires equity and dignity, morality and spirituality, to further the kingdom of God among all men and nations. Such Christian ethics, far from being mercenary, is imbued with an enlightened altruistic spirit that possesses the life of the individual and of society, in accord with the apostolic exhortation to "look attentively after the interests of others as well as his own" (Phil. 2. 3).

Surely there is no subject that calls for a more searching study by the preacher in view of his pulpit and pastoral ministrations. *A Handbook of Christian Ethics*, by Doctor Adam, is, as its title suggests, a guide to Christian thinking and behavior. The clear and terse summaries at the close of the chapters gather up the discussions at each point and help in the continuity of thought. In thus focusing attention on the central issues, it avoids a common tendency in ethical studies to turn aside to subordinate matters and forget the main topic. Theological questions repeatedly turn up, as we should expect, because Christian practice is the outgrowth of Christian thought and experience. It cannot be too frequently repeated that Christianity is a personal matter, not in the sense that it is the private concern of the individual, but as regards its effect on oneself and on others. The life that is hid with Christ in God should let its light shine that its rays may bring healing and health to many.

The Introduction considers the relation of ethics to logic, æsthetics, politics, metaphysics and psychology. Note the distinction between the naturalistic and the transcendental systems of ethics (9ff.). Why should the idealist and the pragmatist spurn each other when they are really looking at opposite sides of the shield? Part I is a résumé of biblical teaching on ethics. The difference between the Old and the New Testaments is in the failure of the former to realize the moral ideal by law and the success of the latter to do so by faith, which appropriates the divine gift of grace in Christ. The sense of obligation is insufficient because man needs an inspiring dynamic, and this is furnished by the self-communication of God in Christ through the Holy Spirit (77ff.). Read again Doctor Paterson's chapters on "Religion as Duty to God," and "Religion as Love of God" in *The Nature of Religion* (228ff.).

The inner development and the outer discipline of the Christian life are discussed in Part II, on "Individual Ethics." Such subjects as the Holy Spirit and the Individual, Regeneration and Conversion, Work, Temptation and Suffering are studied with practical insight. Similar discernment is shown in dealing with the four cardinal Christian virtues of wisdom as regards the intellect, of justice in the sphere of feeling, of temperance with reference to desire, of courage in the matter of the will. The Christian duties of self-preservation and of mental culture are also considered. What fine subjects for sermons!

The circle is then widened to include "Social Ethics." This third part of the volume passes in review the institutional and communal activities of our complex modern life. There are several chapters on the character and functions of the Family, the State, the Church. Among the subjects dealt with are marriage and divorce, paternal and filial duties,

the *laissez-faire* and paternalistic theories of the control of public utilities, the punitive and redemptive treatment of criminals, taxation and education, citizenship responsibilities, church obligations, friendship, industrial, professional and commercial demands, duties toward God performed by worship, trust and obedience.

This is a comprehensive discussion, but it is not complete. Nor does the author attempt to solve all the problems which he himself submits in the realms of life, made confusingly complicated by national and international issues, by the differences between labor and capital, by the exploitations in industry. It means much for the Anglo-American alliance that we find ourselves in agreement with a great deal in these pages by a British author. His exposition of Christian principles is all to be desired, but when changes are taking place so quickly in world affairs, it is hardly to be expected that one writer or a score of writers could do any better than offer solutions which at best are but tentative. We are nevertheless persuaded that Jesus Christ is the Lord of human life and destiny. His impartial and sacrificial spirit, if consistently and courageously adopted, will bring order out of chaos and help to answer the prayer: "Thy will be done on earth as it is in heaven."

#### Side Reading

*The Ethical Teaching of Jesus.* By ERNEST F. SCOTT (Macmillan, \$1.50). The supreme ethic of Jesus and his religion are intimately bound together. Their permanent validity is based upon his personality. What he taught on duty is well expounded in this volume with a fine blending of historical judgment and moral and spiritual insight.

*Christian Ethics and Modern Thought.* By CHARLES F. D'ARCY (Longmans, \$1). Bishop D'Arcy is convinced that the highest type of moral excellence is found in the Christian character. What this implies in the Christian ethicizing of all thought and life is ably discussed in this brief but stimulating volume.

*Conscience and Christ.* By HASTINGS RASHDALL (Scribners, \$2). The Christian ideal has the notes of absoluteness, inwardness and universality. It is derived from Christ, whose conscience has influenced the white race through the centuries. How it might receive a more controlling dominance is the subject of this volume.

For further information about books in general, address *Reading Course*, care of the METHODIST REVIEW, 150 Fifth Avenue, New York City.

OSCAR L. JOSEPH.



## CONTENTS

	PAGE
I. PETER CARTWRIGHT AND HIS COMPEERS.....	673
W. S. MATTHEW, D.D., Berkeley, Cal.	
II. HOURS WITH DR. SAMUEL JOHNSON.....	684
CHARLES McCAMIC, LL.D., Wheeling, W. Va.	
III. A REVIVAL OF MYSTICISM.....	702
The Reverend WILLIAM K. ANDERSON, Pittsburgh, Pa.	
IV. THE REAWAKENING OF MYSTICISM.....	713
The Reverend JOHN MOORE, Amesbury, Mass.	
V. JACOB BOEHME ON THE DIVINE NATURE.....	724
GUSTAVUS HILLER, D.D., Indianapolis, Ind.	
VI. THE POETRY OF EMERSON.....	732
Professor HARRY T. BAKER, Ph.D., Baltimore, Md.	
VII. RECENT MISINTERPRETATIONS OF THE PSALTER.....	737
Professor EDUARD KÖNIG, D.D., Bonn, Germany.	
VIII. THE SYMPHONY OF AUTUMN WOODS.....	744
WILLIAM L. STIDGER, D.D., Kansas City, Mo.	
IX. AN EMBARRASSING ERROR.....	750
WILLIAM H. SHIPMAN, D.D., Indianola, Iowa.	
X. THE PAGAN MILLENNIUM—II.....	755
The Reverend ALLEN H. GODFREY, Ph.D., Carrsville, Ky.	
XI. POEMS: HOLY SANCTITY, by Swami Paramananda, 723; MY PILOT, by Henry Charles Suter, Marion, Mass., 736; OUR REST MUST BE IN GOD, by Thomas à Kempis, 743; SONG OF KABIR (1400), 749; SHOW ME THY FACE, Anon., 749.	
EDITORIAL DEPARTMENTS:	
NOTES AND DISCUSSIONS.....	774
Bimonthly Brevities, 774; Le Jongleur de Dieu, 777; The Eucharist Real Presence, 783; Notes and Beams, 787.	
THE HOUSE OF THE INTERPRETER.....	792
The First Dreamer of Israel, 792.	
THE ARENA.....	795
Incarnation not Metamorphosis, 795.	
BIBLICAL RESEARCH.....	798
The External Soul Myth, Possibly in the Bible, 798.	
FOREIGN OUTLOOK.....	800
Land of Five Waters, 800; Proving the Power of Prayer, 803.	
OUR BOOKSHELF.....	804
The Christian Advocate (Centennial Number), 804; Eayrs' Wesley: Christian Philosopher and Church Founder, 805; Rowe's The Meaning of Methodism, 806; Bowie's The Inescapable Christ, 807; Smith's Holy Spirit in the Gospels, 808; Easton's The Gospel According to St. Luke (Commentary), 809; Wilson's The Self and Its World, 811; Muirhead's Contemporary British Philosophy, 814; Turner's Personality and Reality, 817; Haldane's Human Experience, A Study of Its Structure, 818; Lorens' Music in Work and Worship, 820; Merrifield's Modern Religious Verse and Prose: An Anthology, 821; King's The Negro in American Life, 823; Wilson's Carlyle (3 biographical volumes), 823; Thompson's The Other Side of the Medal, 826; Books in Brief, 826.	
READING COURSE.....	834
Providence: Divine and Human. Vol. I. By E. Griffith-Jones, D.D.	

### WHO'S WHO IN THE REVIEW

THE frontispiece of this issue is a striking portrait of PETER CARTWRIGHT and his wife. An article on this backwoods preacher is contributed by W. S. MATTHEW, D.D., a retired member of the California Conference, who began his ministry in the Illinois Conference, in which Cartwright was a leader for many years.

THE Hon. CHARLES McCAMIC, LL.D., Presbyterian layman, a distinguished lawyer in Wheeling, W. Va., has held many important positions in State and nation.

THE authors of the three articles on Mysticism are the Rev. WILLIAM K. ANDERSON, son of Bishop Anderson and pastor of Calvary Methodist Episcopal Church, Pittsburgh, Pa.; the Rev. JOHN MOORE, a Methodist minister, Amesbury, Mass.; and GUSTAVUS E. HILLER, D.D., a retired member of the Central German Methodist Conference.

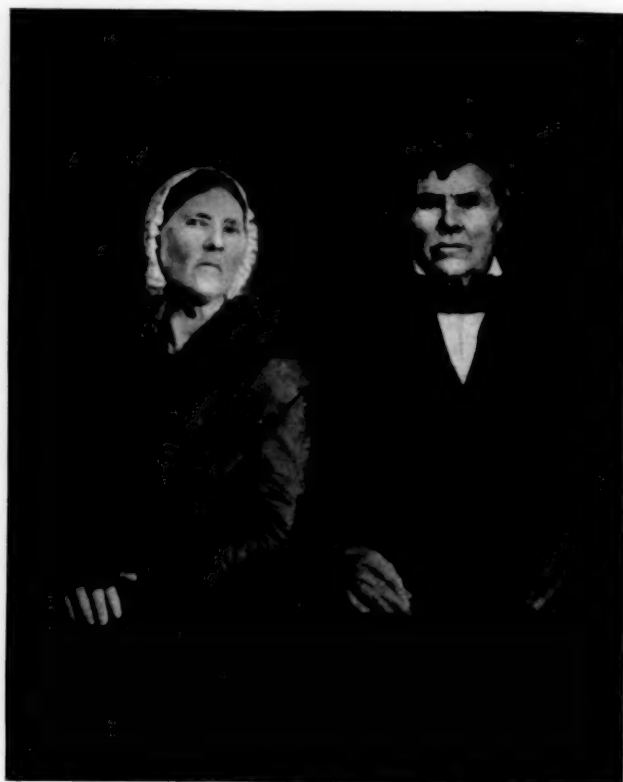
Professor HARRY T. BAKER is an associate teacher of English in the Goucher College for Women, Baltimore, Md.

Dr. EDWARD KÖNIG is well known to all biblical scholars of the world as a leader in the interpretation of the Old Testament.

WILLIAM L. STIDGER, D.D., pastor of the Linwood Boulevard Methodist Episcopal Church, Kansas City, Mo., is author of many books, the last published being *Building Sermons With Symphonic Themes*. . . WILLIAM H. SHIPMAN, D.D., is a retired minister of the Des Moines Conference. . . The Rev. ALLEN H. GODBEY, Ph.D., was introduced to our readers in the last issue of the REVIEW.

JOHN ALFRED FAULKNER, D.D., professor of Church History in Drew Theological Seminary, is author of many interesting and instructive books, one of the best of which is *Modernism and the Christian Faith*.





PETER CARTWRIGHT  
AND WIFE